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1907/08

THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 21. AUGUST, 1907. NUMBER 1

Islands of the Pacific.

Fiji and New Hebrides.

Sketch of James Calvert and John G. Paton, Missionaries.

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THE FIJI ISLANDS.

NORTH-EAST from Sidney eighteen hundred miles lies a group of two hundred-twenty islands, the largest and most valuable of Polynesia. Nature has made of these islands garden-spots of beauty and fertility. "Hill and valley, peak and precipice assume most romatic forms, clothed always with abundant vegetation." Nature's God has made of the inhabitants of these islands the living witnesses of his most mighty power and redeeming grace. As we see the transformation of these lives from the lowest type of human-kind to men of peace and love we exclaim: "What hath God wrought!" Because of what God hath wrought in these islands they are, to the student of Christian missions, the most interesting study.

Only eighty of these islands are inhabited and only four of them are over two hundred miles square. Eighty per cent of the inhabitants are natives; fifteen percent, from the East Indies, were brought in for labor purposes; the others are English. The government was tribal, and as all that a man had, even life itself, was subject to the caprice of the chief, few virtues were developed. Sensitive, revengful and deceitful was he; yet open-hearted and hospitable, ready to share with the neighbor in need. In appearance he was tall, well-proportioned, features well marked but not pleasing, deep-set eyes, beard thick and bushy. His home was made of timber covered with thatch, and ornamented with lattice. Great taste was shown in furnishing and decorating, and everything was well kept and clean.

The islands were discovered in 1643 by Taswan, followed by Cook in 1773. No definite knowledge was obtained until 1827.

In 1835 the Wesleyan Missionaries entered and have made it a nation of Methodists. The Catholics are the only ones who ever tried to interfere but they came too late for success. In 1858 the government was offered to Great Britain but she refused it. After another unsuccessful attempt at home rule had been made, in 1874 she accepted it.

The civilization of these natives could

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never have been accomplished without Christianity for the hearts of these benighted people had to be changed before their lives and customs could change. Cannabalism is the blackest stain upon her history's pages. This was not practiced in outbursts of passion or revenge but as an institution of every day life. As many as fifty bodies have been cooked in preparaton of a feast. The story is told of one man, working in the field with his wife, who became possessed with the craving for human flesh. He compelled her to help prepare the oven, then killed her and ate the flesh in company with friends. Often the victims were cruelly tortured or cut up alive. The usual method of killing was to dash the head of the victim against a great stone outside the temple. The death of a great person was always accompanied by the strangling of his wives or female slaves as "grass for his grave." Much heroism was displayed and the women showed no desire to escape, rather a pleasure in this death. The feasting, which followed the funeral, lasted ten or twelve days, and was observed by the men in shaving the hair; by the women in great physical torture. An Englishman witnessed the erection of a home for a chief in which men were placed in the post-holes to hold the posts erect. The dirt which filled the holes buried them alive. Less horrible was the using of men's bodies for rollers in pushing out a new canoe to sea. The women of course were fearfully degraded. Child-marriage and infanticide were practiced. An aged person or one weakened by sickness, who exhausted the patience of friends, was left alone to perish or was buried alive.

Their religion consisted in the belief of one invisible superhuman power who communicated with the priests, seeking advice on every event and point of conduct. Temples were erected, not for worship, but for council-chambers and homes for the priest. All these horrible customs were to satisfy the gods, or a revengeful priest,

The first neighbors of the Fiji group seems to have been the Tongas who made settlements on Lakemba for commercial purposes. In 1834 after a revival they desired to carry them spiritual gifts. Revs. W. Cross and David Cargill were sent. Introduced by King George of Tonga they were kindly received and soon evidences of wonderful success were seen. The gospel was carried to two nearby islands where chapels and teachers were established. The needs were so great and the harvests so ripe for the sickles that these two who prayed for laborers were rejoiced to receive into the fields John Hunt and James Calvert.

JAMES CALVERT.

The life and work of James Calvert in the Fijis should supply a most convincing argument against those who maintain that missions are a failure or that the heathen are incapable of receiving the gospel. It should also inspire hope and afford encouragement to those who are giving, working and praying for the extension of Christ's kingdom. No missionary has been called to labor among more degraded people; and few, if any, have been permitted to see such a glorious reformation in so short a time.

'Tis said that the arrival of a soul into this world is a mystery and a shut casket of possibilities. With the arrival of the infant into the Calvert home at Pickering, Yorkshire, in January 1813, this was wonderfully true. Young Calvert early dedicated his life to that he might use these possibilities. Thrice he passed through afflictions which refined him even as silver is refined and made his soul pure and resolute.

The first twenty-four years of his life were passed in various apprenticeships which were preparatory to his work for which he was recommended and appointed in 1837. While in direct training his friendship for John Hunt was formed and together they planned their foreign work. When the call came for laborers in the Fijis, these two gladly responded though they knew it meant greatest difficulties. In 1838, a month before sailing, he was married to Mary Fowler, a young lady of unusual ability marked by Christian kindness and Christ-likeness. She became to him everything a tender-hearted, courageous woman may be who has given her life and love to God and duty.

In April of 1837 in company with Revs. Hunt and Jaggert they started for their new home in Lakemba. Forces were so small they had to be divided after six months, and Calverts were left alone. Their district was composed of thirteen towns on the island and twenty-four surrounding islands. Their difficulties were overbalanced only by the mighty power of God. There was no means of transit, no written language, ferocious forms of cruelty everywhere, great need at every turn with little ability to supply it.

The king of the island, Fui Nayau, annoyed Calvert and opposed Christianity. Gradually God softened his heart and when Mr. Calvert became the means of saving his daughter's life, both physically and spiritually, he too gave his life to the King's service. From Lakemba, as a commercial center, the gospel was carried to Oneata, an island forty miles south. The teaching was gladly received, and soon church and school were established. As in the days of the apostles, every converted soul considered it his duty to carry the good news to his neighbor until all had heard of it. Other islands were influenced one by one to accept and adopt the new teaching.

Messengers came one day from Ono, an island one hundred and fifty miles to the southwest, asking Mr. Calvert to visit them. Without any outside influence these people had begun to seek for the true God and His worship. They had sent to Tonga for teachers and when Mr. Calvert visited them he found one hundred and twenty ready for baptism. Three years later, returning, he was rejoiced to find that the Holy Spirit had been given them in great measure. The whole island was changed. Two hundred were ready for baptism. Eighty, out of many who volunteered, went out to the distant perilous parts of the islands to become teachers.

On this island, busied with every service that servants of God can do for their fellowman, Mr. and Mrs. Calvert spent ten years. On the death of Mr. Hunt, who had settled at Viwa, Calverts were sent there. It was a sad parting. Using his own words: "By far the best part of my life has been spent here. I could gladly spend the residue of my days. Lakemba is more to me than all the world besides. Yet where God commands and directs, I cheerfully go. I love thee! From thee I cannot be separated. My thoughts, prayers and efforts shall still be toward thee. Farewell."

Viwa was one of the dependencies of Bau,—two hundred miles distant. Tanoa, the king, a most ferocious and bloodthirsty cannibal, still lived though his son Thakombau ruled. This man was a marked character: large, even gigantic, agreeable and intelligent. Services were not allowed on the island but Calvert was very anxious to win his influence because of its extent on the islands. Mr. Calvert was able to talk to him but with no visible results. Tanoa's death was looked forward to with hope and dread. Mr. Calvert had requested that the strangling of the wives would not be permitted, but Tanoa had requested it. He died during an absence of Mr. Calvert but Mr. Watersford hurried to the scene. Five women were strangled though Thakombau said that one might live. She refused. Afterward a Bau chief died and at Calvert's request, Thakombau consented that the strangling might be omitted. This was Calvert's first great victory. Thakombau would not forbid it, he said, until all his enemies were humbled but wars and disease, reverses and misfortunes followed him. Then God used a letter

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which King George wrote him advising him to renounce his heathendom. Mr. Calvert still plead. Finally his consent was given. This was the greatest victory for Calvert and the church. The big death drum summoned not to the death feast but to three hundred of his subjects to kneel in adoration to the Great King. Never did the Great King have a more loyal and devoted follower. His last act was to cede Fiji to Great Britain, sending his war-club to Queen Victoria. "Peace being established he gave himself up to work for God and the good of his people."

After nine years here Mr. and Mrs. Calvert went to England to revise and print his Bible. Soon the call came to return with five young missionaries going out, and to take the place of one fallen in the ranks. This was to them the greatest sacrifice of their lives for it meant leaving the children for education and of entering a new field. To Levuka were they sent—a commercial city. Here Mrs. Calvert's greatest influence was exerted in her care for these young missionaries' wives, for sailors, and visitors. After another period of nine years they returned to England where six years were spent in preaching, in missionary addresses, in Bible Society work, and in preparation of supplies. In 1872 South African diamond fields presented difficulties which the church felt Mr. Calvert best able to meet. For nine years they labored with highest success and best influence. Mrs. Calvert's health failing, they returned to England, but her life's course was soon ended. With the words, "Precious Jesus, take me to thyself" she passed to be with Him whom she had so lovingly served.

In '86, at the age of seventy-three, possessed with an ardent desire for a meeting with his beloved people, he started alone on a tour of the world. Forty days were spent in Fiji where he enjoyed, as only one who can, who has so much loved the fellowship of these friends. Returning to England, six years were spent in continued service and joy of the Master. In 1892 God called his servant for the "well-done" and he gladly laid down the earthly life for the heavenly joy.

To tell what God hath wrought for Fiji in these few years is the record of a glorious triumph. "Old things are passed away, and behold, all things have become new." Cannibalism, widow strangling, infanticide, degraded womanhood are things of the past. Marriage is held sacred, family worship and the Sabbath are faithfully observed. Every village of the eighty inhabited islands has built for itself a church and school, supports its own workers, and carries on the work in every department. "The kingdoms of this world are become the kingdoms of the Lord and of his Christ."

NEW HEBRIDES.

Sailing westward from the Fiji Islands four hundred miles we reach a group of thirty islands scattered over as great a length. Twenty-three of these islands are inhabited, though the climate is so unhealthful that the population is decreasing from fifty thousand rather than increasing. They are of volcanic and coral origin, having a very fertile soil; producing tropical fruits and vegetables. They are densely wooded, the scenery and vegetation singularly varied and beautiful. Sandal wood is the chief export. The islands were discovered in 1606 but not fully known until visited by Cook in 1773. The natives belong to the black race, are below medium height, have wooly hair, broad faces, low receeding foreheads, flat noses. They are ignorant, vicious, and bigoted, constantly fighting unless brought under Christian influence. Polygamy, infanticide, widow-strangling, all the evils of heathendom are to be found in the islands. They have as many languages as tribes and no literature. Their religion is one of absolute slavery to fear: sorceries and omens, prayers and offerings, wizards and witches, hosts of stone idols and deceitful priests, all tell the story of their heathendom.

Erromanga-Scene of the Martyrdom of Williams, and other missionaries.

The London Missionary Society sent out in '39 Williams and Harris to Erromanga but they were soon clubbed and their bodies feasted upon. This was the baptism of blood which represented their salvation. In '42 Messers. Turner and Nesbit lived seven months on Tanna but they had to leave. Again and again others were sent but fevers and persecutions soon caused them to abandon. The island of Aneityum from the first showed interest in the foreign workers. In '48 Rev. and Mrs. Geddie landed and in '52 Rev. and Mrs. Inglis on the opposite side and together they wrought the transformation of the island. Thirty-five hundred threw aside their idols and accepted the Jehovah worship. Family worship, blessing at the meal-time, order, prosperity and educated people are the results.

JOHN G. PATON.

The best known of the workers in the New Hebrides has been John G. Paton. The story of his life in his autobiography is among the most valuable in the missionary library for it is a most thrilling story of love at greatest cost.

In the early part of the past century there stood in southern Scotland a little three-roomed cottage,—one, the mother's domain; one the stocking factory; the inner closet, the sanctuary of the home. The father's tones in pleading accents could often be heard issuing from this holy of holies and the love-lighted face which came from the room told of the meeting between God and man. In 1824 into this humble dwelling came the infant whom the world was to know as John Gibson Paton. Four brothers and five sisters made up this happy household. The parents James and Janet Paton surrounded their children with those influences which tend to most happy useful lives—the family worship, constant attendance at church service and the Sabbath's holy observance. The father had wanted to be a minister or missionary but had been prevented, but his earnest prayers for the missionaries had aroused in young John's heart the holy ambitions. The influences of a pastor who labored by word and work for the foreign workers had its blessed influence. The mother's life of trust and confidence taught him from earliest hours those lessons so necessary in his life. School life formed very little part of his childhood days but books were his constant companions, whether working in his father's factory, on the survey, or in the harvest field. Finally he secured work as district visitor and tract distributor in Glasgow. The story of this first home leaving is most touching. His father walked with him six miles, counseling him and talking of the serious things of life, then the parting and the climbing of the dikes to see if the father still watched, the firm resolve and earnest prayer for God's help—all are factors in the life's story.

After a period of teaching and student work he became city missionary in a district where vice stalked openly. Ten years were spent here in fullest service with greatest joy as he saw men and women brought into a higher life and service. He formed Bible classes, singing, communicant, and Total Abstinence classes. Soon a congregation of from five to six hundred was formed. Opposition was daily met and his life was often threatened, but God was stronger than his enemies and his first lessons of absolute trust and dependence were learned. He had tried to study, taking University, Divinity and medical work but he never attained the desired scholarship. At the Divinity school he heard the Macedonian cry and his soul was stirred. The church had asked for a helper for Rev. Inglis of New Hebrides, but the appeal was unheeded for two years. When John G. Paton finally offered the greatest opposition was met. Many said that no one could take his place in the Green Street Mission, others that the cannibals would soon take his life. He overcame these by saying that others could easily be found fitted for his Mission church, and that he would as soon cannibals as worms should eat his body and as he had but one death to die it should be where God had need of him. His parents rejoiced that God had answered their prayers that he might go. The people of his mission church became a mission church in a different sense through this influence.

In April of '58 Mr. and Mrs. Paton and Mr. and Mrs. Mathieson landed on opposite sides of the island of Tanna. The first impressions drove them to the verge of utter despair. "The depths of Satan outlined in Romans, the first chapter, were uncovered before our eyes in the daily life of the people without veil or excuse." The natives in their paint, nakedness and misery filled their hearts as full of horror as of pity but soon they became interested in them and longed to do for them what Drs. Geddie and Inglis had done for Aneityum. They were friendly to them but perhaps for hopes of knives, cloth and books. Knowledge of the language came slowly. Two old chiefs who were their first aid and friends were the first who seemed to love Jesus.

In February of '59 the sorest trial of Mr. Paton's life came when Mrs. Paton and an infant son was taken from him. He said: "But for Jesus and the fellowship vouchsafed, I must have gone mad and died beside that lonely grave." This was but the beginning of his troubles. Dry weather came, for which he and Mr. Copeland, his fellow-laborer, were blamed. Nowar warned him of the danger of his life and bade him pray to his God for rain. It came but with it hurricanes and their friendship turned as quickly to hatred.

PATON'S TRIALS.

To tell the story of the years till 1862 is the record of three and a half years of greatest danger and hardship known to man. There could be no story more thrilling, more horrible and yet which portrays the divine love through the human. He was constantly under the threat to burn his home, under the savage swing of the war club, under the manifest desire for his flesh. He was safe nowhere except as under the hand of God. Rushing into danger at times to plead for his life or that of his people, administering medicine and comfort or going quietly about his duties, anywhere, everywhere his life was at stake. Agues and fevers fourteen times laid him low.

Yet there were evidences of their influences for good and Mr. Paton was strong for his Master. Their Sabbath audiences numbered thirty or forty listeners, sixteen stations were opened up and administered to by teachers from Aneityum. The strangling of widows had decreased, and the women were not so cruelly beaten. In times of war Mr. Paton had much power in quieting them. But the sandal wood traders were the greatest source of evil. They came bringing vice, misery, slavery and tyranny. During the year '60, to humble the natives and to rid them from the land they introduced measles by placing four infected young men on different parts of the island. The scourge was terrible. Whole villages died. All the teachers died or returned to Aneityum except faithtul Abraham and his wife. One third of the population disappeared. Paton was blamed for all this. Nowar urged him to flee for his life but he would not.

In May '61 the Gordons were murdered on Erromanga,—a terrible blot on mission pages. Traders then brought men from Erromanga to Tanna urging them to kill Matheison and Paton, then the teachers and thus destroy the mission; but God's hand held them back. Yet they were aroused and waited to see if they (the Erromanga natives) were to be punished, if not they would fear no longer. Nowar urged again saying that nothing could restrain them much longer. But they felt they must stay. War! War! Words fail to describe their momentary danger. Finally his home was burned and he escaped with nothing but his clothes, a Bible translation, and his blankets. He was protected awhile by Nowar but decided he must at last leave. In a little canoe he started to Mr. Mathieson's. That journey and the preservation of their lives till they left the island is a record of God's mighty power against the rage of the natives. They went to Aneityum but the Matheisons both soon died. He planned to stay on the island translating his Tannese Bible until he could return. But friends planned otherwise and he was sent to Australia and the home-land to awaken interest for more missionaries and a mission boat. Was nothing then accomplished in Tanna and was all defeat? It was but the seed time and the harvest was seen in years to come. And why was such permitted in Paton's life? That his story might bear abundant ingatherings into the Lord's treasury. Five thousand pounds were collected for the "Dayspring", the children's new boat. Seven new missionaries were secured beside the one Mr. Paton took with him as his wife. He hoped he might return to Tanna but it was so strongly opposed he settled on Aniwa, the nearest point possible. The vessel stopped at Tanna and Paton's heart was grieved that he could not stay as Nowar pleaded that he might. Never did he return but others have gone and slowly the harvest is being gathered.

The First Native Pastor, New Hebrides.

Blank heathendom met them in their new home. They were kindly received yet it was afterward confessed that it was for the value of the boxes that they let him land. He was to live on their sacred spot and the gods would kill him. But the gods did not kill him for his Jehovah God was greater. Again and again he was brought face to face with the war-club and the musket yet never did he suffer bitter persecution as on Tanna. His first convert was the old chief Namakei who was of much aid to him. A neighboring chief and his wife soon came into the faith—all were transformed from savage cannibals to noble characters. The sinking of the well "to get rain out of the ground" is one of the most interesting stories, for it yielded marvelous results. The old chief preached a sermon on the well which was used by God for great blessing to the natives. The success of the mission was secured. They flocked around him listening to the old story, they donned clothing, asked the blessing, conducted family worship, strictly observed the Sabbath, came regularly to school; order reigned not by club but by law and conference, industry increased, heathen worship gradually passed away so that without exception everyone became a worshiper of the Jehovah God. The first communion was held in October '69. After three years labor twelve were received to the Lord's table. The increase was steady. Schools were established as the result of his translation of the Bible. Trained teachers translated and expounded the lessons, ministered to the sick and dying, and carried the gospel to the farthest, darkest corners.

In '73 the "Dayspring" was wrecked and as his own life was in need of repair he again was sent to Australia and New Zealand. He returned with the second "Dayspring." Ten years later he was sent again for more workers and more ships. After eighteen months absence he returned with nine thousand pounds; six of which were used for the new vessel, the others for supplies. God had marvelously helped him in his call for money and for men and through these he has been pleased to bring Aniwa to Christ.

All the services of the church are now conducted by the natives with an occasional visit from a white missionary. The mission has been given 20,000 converts of which 330 are native preachers and teachers. Twenty-seven islands are now occupied, with the Bible translated into as many languages. The interior of the three largest islands still retain their cannibalistic customs, and traders have supplied them well with alcoholic drinks and weapons. But every part of the islands is influenced by Mr. Paton's life and works.

Mr. Paton passed his last years on Melbourne doing all he could for the Master's cause. He held meetings almost daily and from three to six on Sabbath. At the age of eighty-six, in January 1907, from old age and infirmities brought on by a fall from a carriage he died. No one could better say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of joy which the righteous judge will give me in that day."

Melanesia.

Sketch of John Coleridge Patteson--The Kanaka Labor Traffic.

By KATHERINE C. EDGAR, New Wilmington, Pa.

MELANESIA.

MELANESIA, or the Black Islands, includes those islands of the Pacific lying west of Polynesia. It extends over 30 degrees to 36 degrees latitude and contains, among the principal groups New Hebrides, Loyalty, Solomon, the Banks, Fiji, and Ellice islands. The pioneer missionary to attempt to reach the people of Melanesia was John Williams, who laid down his life on Erromanga.

Occasionally Bishop Selwyn stopped in his mission ship, but the first successful opening was made in 1848 by John Geddie on the island of Aneityum. He at first was met with suspicion on the part of the natives and the priests were hostile: but little by little the people were won by his "sheer goodness, sense, kindness and love."

In 1849 Bishop Selwyn of New Zealand made an extended cruise among the islands of Melanesia and when he reached the New Hebrides, he took John Geddie with him on his tour of exploration. This was the beginning of the Melanesia Mission.

Bishop Selwyn had great personal charm and courage. He went among the cannibals with absolute fearlessness, rapidly acquired their languages and gained their confidence. During the first cruise he persuaded several youths to return with him to Auckland where they might be trained for missionary work among their own people.

In the beginning of the work Bishop Selwyn made two firm rules: "First, that he would never interfere with any Christianization already undertaken by any religious body or sect whatever, so that he would never bring before the islanders the great stumbling block of division among the Christians who should be as brethren. Second, that in taking to them the religion of Englishmen, he would in no way force upon them English methods and ways of life, except in so far as they are a part of morality and godliness. The faith of Jesus Christ is for the world, and is suitable to the *innocent* ways and habits of that world. spite of all differences of climate or temperament."

In 1852 Bishop Selwyn visited England and brought back with him John Coleridge Patteson, who first became the bishop's assistant and afterwards head of the Melanesian Mission as Bishop of Melanesia. His work in the islands cannot be over-estimated. He was a man "whose gifts and graces, whose godly ambitions and achievements in a broad and desolate field belong in the same list with those of Williams and Selwyn."

In establishing the mission Bishop Selwyn adopted the plan of a central training school, whose pupils were collected by means of a mission ship. In fact, this was the only feasible plan as the diocese extends over "nearly a twelfth part of the globe.," and includes one hundred islands.

The winter voyages made from April to November form a most arduous part of the misison work. They are prosecuted under conditions of continual danger and hardship, and cover 83,000 miles. Without them and the mission vessel the mission could not be maintained. On the voyages boys are collected from the different islands and taken to the headquarters of the mission to be trained that they in turn may carry the gospel message to their own people. At least, only boys were taken in the first instance, but later girls were selected as well, in order that Christian wives might be provided for the young men when their schooling was completed.

The headquarters of the mission were first at Auckland, New Zealand, but owing to the mortality among the Melanesians taken there, due to the change of climate, they were afterward transferred to Norfolk Island.

The mission estate consists of 1000 acres of land, and several blocks of buildings. Bishop Patteson contributed 1000 pounds toward its establishment and Miss Yonge, the author, the proceeds from her books which amounted to 1000 pounds more. Its income is about 6,500 pounds, subscribed in England, Australia and New Zealand and derived from an endowment fund bequeathed by Bishop Patteson. The mission ship, originally 22 tons burden, is now a 500 ton steamer with sleeping accommodations for sixty boys, thirty girls, and eighteen missionaries, men and women, besides the captain and crew.

Work is carried on vigorously in over thirty islands; there are twenty-six clergy (nineteen white, seven native) and eight laymen. There are five hundred and fifty native teachers engaged in teaching in the two hundred and fifty schools and churches, with more than sixteen thousand pupils.

The Bible has been translated into fifteen languages and dialects—either as a whole or in parts. In the Fiji Islands a larger proportion of the inhabitants attend church than in the United States. There are now more than twelve thousand baptized in the native church of Melanesia.

Among others who have done a great and good work in Melanesia Dr. John G. Paton and wife may be mentioned. He first began work in Tanna. For four years he carried on the work here, but the "very powers of nature seemed in league with the forces of evil." There were hurricanes, epidemic and failure of crops until the superstitions of the people were so aroused that they drove the missionaries from the island. He then settled in Aniwa, an island less than ten miles long, where the work has advanced to such a point that, on a visit to this country in 1892, Dr. Paton said that the whole population of Aniwa was more openly and reverently Christian than any other community he ever visited.

Melanesia has added a great number to the list of those who have laid down their lives in carrying the Gospel message to heathen lands. Williams, Patteson, Gordon and many other names might be placed on the list—one and all of them victims of the infamous labor traffic carried on by *white* traders. This has been the greatest foe with which the missionaries have been obliged to contend. In spite of all obstacles however, the progress now making is very encouraging.

JOHN COLERIDGE PATTESON.

John Coleridge Patteson was born in London in 1827. He owed much—more than can be fully estimated—to a godly parentage and a careful Christian training. At the age of six years he told his mother that of all things he desired to be a clergyman. This was her dearest ambition for her eldest born and that he "should be a good servant at God's altar was to her above price.

Patteson received his first impulse toward missionary work on hearing, while a school boy at Eton, a sermon by the Rev. George Augustus Selwyn, newly consecrated Bishop of New Zealand, who was there to plead the cause of the heathen on the other side of the globe. His text was: "Thine heart shall be enlarged because the abundance of the sea shall be converted unto thee, the forces also of the Gentiles shall come unto thee." It was an eloquent and impressive discourse, and doubtless won much money for the Bishop's cause, but best of all, the seed was then implanted in the breast of that little Eton boy, whose fruition caused John Coleridge Patteson to give, not only all that he had, but himself as well to the work which the Bishop held so much at heart, and led him to face trials and dangers in those far off islands with a courage and devotion equal to the Bishop's own. Perhaps Bishop Selwyn had some premonition of this, for on a visit to the Pattesons, just before his departure to New Zealand, he asked the mother this startling question—startling in that it meant not merely a temporary, but probably a life long separation—"Lady Patteson, will you give me Coley?" Before the time came for the son to go, the mother had gone a longer journey and it was the father who bade him godspeed, giving him up to God's service, and that in no grudging manner, although the boy was his chief comfort in his declining years. Bishop Selwyn revisited England in 1854 and, when he returned to New Zealand, Patteson accompanied him.

John Coleridge Patteson was one of those individuals on whom all good gifts seem to have been showered; possessing a fine intellect and occupying a high social position, his education, temperament and surroundings all combined to make him a young man who might aspire to any honor with every prospect of attaining it. Some one has described him in early life as "gentle and refined in manner, scholarly in tastes, devout, at the same time brave, earnest, vigorous, full of enthusiasm, being a leader in all athletic sports, by reason of his elastic strength of body and skill in manipulation." All these qualities stood him in good stead in his labors in his chosen field.

He also posessed great linguistic abilities and this was one source of his popularity with the natives of Melanesia. On the voyage out he acquired a fair knowledge of the Maori language; before his death he could use twenty South Sea island languages and had reduced several to writing and grammar. Another art which he mastered during the voyage was that of navigation—a very necessary one indeed in his future labors.

These began in the training school at Auckland where boys, collected from the different islands were taught, that they in turn, might carry the message of salvation to their fellow islanders.

Patteson soon found himself in "labors abundant" and that in his new surroundings he would be obliged to "endure hardness as a good servant of Christ. He threw himself into the work heart and soul, becoming father, brother, teacher, friend and playmate to "his boys." He taught them cricket, printing and weaving; he nursed them when they were sick, and above all he loved them dearly. He never spoke of them as savages but always as "My Melanesians." He wrote to his sister: "I do not doubt that I am where I ought to be; I do think and trust that God has given me this work to do, but I need earnest prayers for strength that I may do it."

One of Patteson's chief characteristics was his humility; nothing made him more indignant than to have his friends write of the "sacrifice" he made in becoming a missionary.

It was a great pleasure to him to learn that he was to accompany Bishop Selwyn on his cruise among the islands in the mission ship, Southern Cross. His first cruise was made in 1856 and he then first saw his future diocese. Often when the ship could not draw near an island on account of reefs, the Bishop and his assistant sprang into the waves and swam ashore. They met with various receptions and on one occasion, at least, they were obliged to swim for their lives on returning to the ship. Once they encountered a terrific gale, but the staunch little vessel rode through in safety. Into these labors and dangers Patteson threw himself with the greatest eagerness.

FIRST BISHOP OF MELANESIA.

Other voyages were made with Bishop Selwyn, but in 1861 the mission had grown so large that it was made independent and Patteson was consecrated first Bishop of Melanesia. In his humility he would have taken second place, but others determined differently. "If ever there rested on any man the burden of a Divine Call, Patteson was that man." He was consecrated at Auckland, though performing the ceremony on one of the islands was first considered. For ten years longer he continued his labors, cruising among the islands, preaching, teaching, taking care of the sick, often suffering himself, with only one interval of rest and having many narrow escapes from death.

At last on September, 20, 1871, the Southern Cross, by the Bishop's orders, was headed for Nakapu in the Santa Cruz group. When the ship reached the coral reef the bishop and his party got into a boat and pulled for the island. They were met by canoes full of natives who, though they recognized Bishop Patteson, were acting strangely. To disarm suspicion he entered one of their canoes. His friends thought they heard the word "tabu" which on that island was used in connection with offerings to a victim. They saw him land and disappear. He was never seen alive again. A short time later a canoe was seen floating out toward the boat. It held the body of their beloved leader with five wounds in the breast and a palm branch over it. It was learned afterward that the murder was in retaliation for the death of five natives at the hands of the white men; also that the chief of the islands was absent at the time and on his return had the murderer shot. A British warship visited the place and, being received in a hostile manner, opened fire, killing many of the natives; which could have grieved no one more than the man whose death they were avenging. A simple cross marks the spot where he fell, which bears this inscription:

In Memory of
JOHN COLERIDGE PATTESON, D. D.,
Missionary Bishop,
Whose life was here taken by men for
whom he would gladly have given it.
September 20, 1871.

The Kanaka Labor Traffic; Its Effect on the Christianization of the Natives.

The account of the dealings of the white man with his dark-skinned brother makes many dark pages of history, and there is no darker page than that which records the treatment of the Pacific Islanders at the hands of the white traders. Someone has said "The first contact with the whites was an unmitigated curse, as the first contact of commercial civilization, divorced from religion, always is to a weaker nation. From the dark corruption of great cities poured forth adventurers who 'hung up their conscience off Cape Horn' and were guilty of the greatest excesses and cruelties in the Pacific Islands." The trouble began with the discovery of sandal-wood in the islands. The traders coolly appropiated anything they wished for provisioning their vessels—from one island, for instance, they took by force a large quantity of fruit and vegetables and two hundred hogs—and when the natives resisted, they were shot down like wild beasts. In the case of the island mentioned, some of the natives took refuge in a cave; whereupon the white men piled wood in the entrance of the cave, set fire to it, and smothered all the occupants. Dr. Paton tells in his Autobiography how, as late as 1860, three traders gleefully related that to humble the inhabitants of Tanna and reduce their number, they had let loose on the island four sailors sick with measles. This is an exceedingly virulent disease among these peoples and its ravages were frightful. "Our watchwords," the traders claimed, are "Sweep the creatures into the sea, and let the white man occupy the soil."

A Heathen Chief of Tutuna.

The sugar and cotton plantations of Fiji and Queensland were in great need of native labor and the sandal-wood traders plying among the Pacific Islands endeavored to secure this by enlisting the natives and persuading them to come back with them, as the traders received often as high as twelve pounds per head for the laborers. This plan in many respects, commended itself to the missionaries, and they, "with mistaken and fatal collusion, became unconscious instruments of the wrong that followed."

The supply of volunteer labor soon fell far short of the demand and the traders resorted to unscrupulous measures to obtain a human cargo. They enticed the natives aboard their vessels with promises of presents, and then fastened down the hatches that they might not escape. One of the worst features of this labor traffic was the use the traders made of Bishop Patteson's name in their nefarious business; they told the people the Bishop was on board and wanted to see them; that he was injured and unable to come to them; they even went so far as to fix a figure of him in the prow of the vessel, dressed in a black coat and with a book in its hands. Small wonder that when the real Bishop came he was in constant danger of attack and finally lost his life at the hands of the infuriated natives. As the Bishop himself said when he once narrowly escaped death at the hands of an old man roused to fury by the killing of a nephew. and was only saved by the intervention of other black men, "the wonder was not that they should try to avenge the death of their relative, but that they should discriminate between us. How did they know that I was not one of that wicked band?"

The South Sea islands have furnished a long list of martyred missionaries, and in every case it has proved that the murder followed brutal excesses on the part of the white men. Dr. John G. Paton says, "The Kanaka labor-traffic has destroyed many thousands of the natives in colonial slavery, and largely depopulated the islands, either directly or indirectly, by spreading disease and vice." He estimated that 70,000 Pacific islanders have been taken from their homes by these slave hunters.

It is only justice to say that the men most hated by the traders are the missionaries. They have a most inconvenient habit of warning the natives against the traders; also of reporting to the home government occurrences very damaging to their business; and disparaging reports spread concerning the missionaries are traceable to these same traders. "One man like John G. Paton is worse for their business than a whole flock of men-of-war."

It seems almost superfluous to point out the effect of this traffic on the Christianization of the nations. "He who runs might read." How is one class of men to win and keep the confidence of the ignorant and superstitious heathen, when another class, wearing apparently the same guise, is doing its best, or worst, to undermine it? How is the poor black man to discriminate between friend and foe? He accepts the white man as a friend and discovers his mistake only when it is too late and he is enslaved for life or, if he resist, shot down in cold blood. It is not to be wondered at if the next white man is killed at sight and afterward found to be one who would gladly have given his life for his slayers —the innocent suffering with the guilty. Such a state of things might prove utterly disheartening to a less brave, resolute, and steadfast band of workers than the missionaries in the Pacific islands. Let us hope and pray that the time may soon come when governments will be roused to do away with this infamous labor traffic.

The Child and the Church.

By Mrs. James N. Knipe, Albany, N. Y.

IN the great Art Gallery of Dresden. a noisy bustling throng moves about, exclaiming over the beauty of this picture, criticising that one and condemning another in that splendid collection of canvases. But just off the main gallery, separated from it only by a curtain, is a room into which the crowd passes to be hushed into silence. There is but one picture in the room and it rivets every eye and compels the reverence of every heart. It is said to be the most supreme picture that ever looked from canvas, Raphael's "Madonna Di San Sisto." Only a mother and her child, the Mother and the Child. But before that picture the connoisseur and he to whom the language of the artist is a jargon, the student and the globe-trotter, the religious and the worlding stand transfixed, and one and all seem to feel the sword which is to pierce her heart, and to catch somewhat of the love that was to culminate on the cross. Each as he gazes in rapt attention acknowledges that the Son of Mary was born to rule and feels a willingness to place the sceptre of earth in the hands of the child, aye to permit Jesus to have sway in his life. It is the picture of a *Child* that makes the knees of the soul bend.

How that picture, painted in the long ago, hanging in that far-away art gallery hallows childhood, and how significant is it and far-reaching, that only the Christian faith could inspire such a picture. Some one has said, "I find a child in no religion but in the religion of Jesus." Mohammed seemed to know nothing about a child. The heathen seemed to know nothing about children in their mythology. Their gods were not born children. They were never clothed with the sympathies of children. They never threw themselves into the sociabilities of children. They were gods of terror, gods of passion, gods of lust, gods of might, but they were never gods of the helpless. Oh, no, that would not have been natural, that would not have been divine in their conception. Hence they make no provision for children. But the great elemental fact of Christianity is the Holy Child Jesus. Born of a woman, born under the law, in total helplessness physically, laid in a manger, cared for by no man. Yet the child of the Everlasting Father and the Prince of Peace. So that the gospel of Jesus is the only religion on earth that makes provision for a child, and it is the only religion in which a child is laid as the basis and foundation of its faith. And so that development of latter-day Christianity, the Junior Society, in caring for and nurturing the boys and girls, is in closest chime and contact with that religion which has for its basis a little child.

The Child Need a Good Educator.

There are certain things about children that must never be lost sight of if one is to deal successfully with them. A child that is strong and healthy is incessantly active. he is proof of the possibility of perpetual motion; it would need a Joshua to command him to stand still. His danger arises not from abundant energy but from its misdirection. The child needs a good educator, one who, Edison-like, shall catch the lightning and harness it for useful purposes; otherwise, he will surely work iniquity. We are told that in the formation of character, one former is worth a hundred reformers. How often have our souls been moved as there has been pictured for us the earnest endeavors of those whose every nerve is bent to extricate the unfortunates who have been snared by the Evil One, brought low by an arrow from the bow of the enemy of all good. We ought to be interested in their work and unsparing in our encouragement; we ought to rejoice in what they are permitted to do, in the few they are enabled to restore to ways of honor and paths of rectitude. But how much better if there had been no need of rescue, if these had not been humilated by the Serpent's beguiling.

"I walked through the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses,
A bird with a broken wing.
I healed its wound and each morning
It sang its sweet old strain,
But the bird with its broken pinion
Never soared so high again.

"I found a young life broken,
By sin's seductive art,
And touched with a Christ-like pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared so high again."

Highly as we honor those who belong to the Lord's life-saving crew and have to do with wrecks, let us remember that their work is higher and nobler and more blessed who so train the young birds that their wings shall not be broken through contact with sin, who so direct young lives that they shall be hindered in the effort to attain the best and grandest things possible to the child of God, and this is the work of the Junior Society. Many people hold up their hands in horror at the thought of children sinning, and we hear much of the innocence of children. But much of this talk comes from those who to ignorance of real live children add the poet's fancy. Facts teach us that the child is scarce more than a span long before the marks of the old Adam begin to appear, and how few mothers are spared the pain of learning that even their tenderly cared for and carefully sheltered children have tasted of the fruit of the tree of the knowledge of good and evil. Where is the neighborhood into which the Tempter has not found his way, not in the form of a serpent, but in a boy or girl, who lending themselves to do his will, have become emissaries of Satan, seeking to draw those who are pure and good into his diabolical labor union? Those parents are unwise who feel safe while their boys and girls are out of the Ark of Safety, while they are not out for Christ and His church. The eyes of many parents who have led sheltered lives would be opened if they were permitted to catch even a glimpse of the true conditions that obtain in many a home in our land. They would be astonished beyond measure if they could see hundreds of young men and women belonging to what are called our best families, who, if justice were meted out, would lay aside their silk and broadcloth, exchanging them for a felon's garb. Not long ago a young lady had a call from a newly made acquaintance, a member of a family of wealth. Her caller carried a beautiful bouquet. The young lady she wanted to see was not at home, but her friend begged to be permitted to go to her room to place the bouquet on her dressing table, "to give her a surprise," as she said, "when she should return." And the young woman was surprised, not so much at the flowers as the discovery that as her acquaintance had put down the bouquet, she had picked up a pair of costly diamond earrings she had greatly admired when she had seen them worn by her friend.

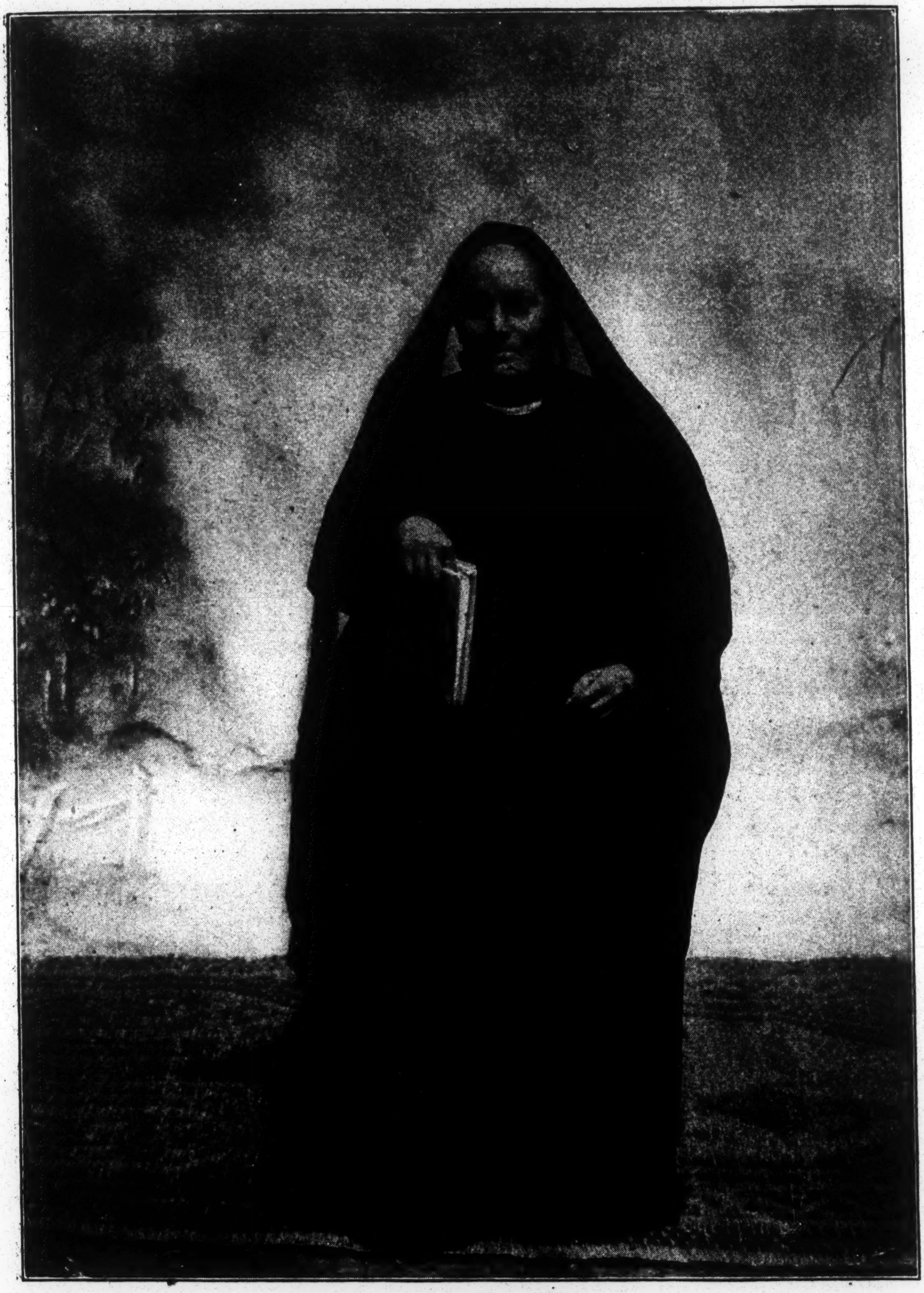
Employment Means for Protection.

If the boys and girls are not employed in the cause of Christ and in the business of the Church, they will be employed by Satan in extending and strengthening his kingdom.

One glad morning many, many years ago there fell upon the ears of certain mothers, who dwelt among the fair Judean Hills, the gladdest words that human hearing could catch. Opposed and rebuffed in their effort to secure for their little ones the blessing of the gentle-voiced, wise-hearted, tenderly-affectioned young teacher of Galilee, they were turning away unwillingly, sorrowfully, casting wistful glances back at his strong and loving face, when their steps were stayed and their opposers dismayed as He said, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven." That word of the master, the church has cherished, treasuring it as a priceless heritage. Yet through many a long year her inactivity has proved a real hindrance in the children's way, her neglect has prevented them from coming to Him who loved the children so tenderly. A happier day has dawned and while it is not yet daylight everywhere, the children's cause is making its way and the boys and girls are coming to their own. The Church is awakening to her responsibility and her salvation and is organizing the children for the service of the King. In her Junior Societies she is trying to do three things for the boys and girls.

1. SHE IS TRYING TO IMPART KNOWLEDGE. It may be hard for us to agree with the Autocrat of the Breakfast Table that a child's education should begin one hundred years before it is born. But we will not dispute the need for a child's education to begin with its first breath. It is to be feared that we Christians are too often put to shame by the mothers of the heathen world. The fidelity manifested by the heathen toward their gods must spring from the early training of the children by their mothers to pay homage to their deities. The little feet are early directed toward the idol's shrine, the little hands are soon filled with offerings in honor of the god, the little tongues are taught to lisp the simple prayers. And do not our mothers the same? Many of them are not a whit behind in this important work. But, alas, that so many forget! One's acquaintance with children need not be very extensive to reveal a strange and unaccountable neglect of the fundamentals of a religious training. The children may be able to say "Our Father who art in heaven;" they may mumble sleepily through, "Now I lay me down to sleep," but beyond that many seem never to venture. Nor is this neglect compensated for by the instruction given in the Sabbath School. Use what diligence she may, no Sabbath School teacher can compress into thirty minutes a week, all a child ought to know about the greatest Book in the world, the greatest work in the world, the greatest Being in the Universe. We would not be understood as making a sweeping condemnation of that splendid agency through which, for more than a century, she has been seeking to impart Bible knowledge to the young. The Sabbath School is still a strong right arm to the church and should be developed so that it shall do even more efficient work in years to come. The danger lies in attempting too much and getting too little. A Professor in one of our great Universities, not one under state control, but fostered by one of our largest denominations and attended largely by graduates from her Sabbath Schools, put to one hundred students these questions among others: "What is the Pentateuch?" And he found it confused with the Gospels, in one case with the seven gospels. "Does the book of Jude belong to the Old Testament?" And forty-four of the hundred did not know. "Name three prophets." And he found Matthew, Luke and John in that goodly fellowship. "Give one of the Beatitudes." And for answer was told, "Blessed are the *poor* in heart, for they shall see God" and "Blessed are the hungry, for they shall be fed." Surely there was need in the lives of these young people for some agency beyond the home and the Sabbath School. It is to make boys and girls wise in such things as these that the Junior Society exists. To make them know that Book without a knowledge of which no person can claim even to be well educated.

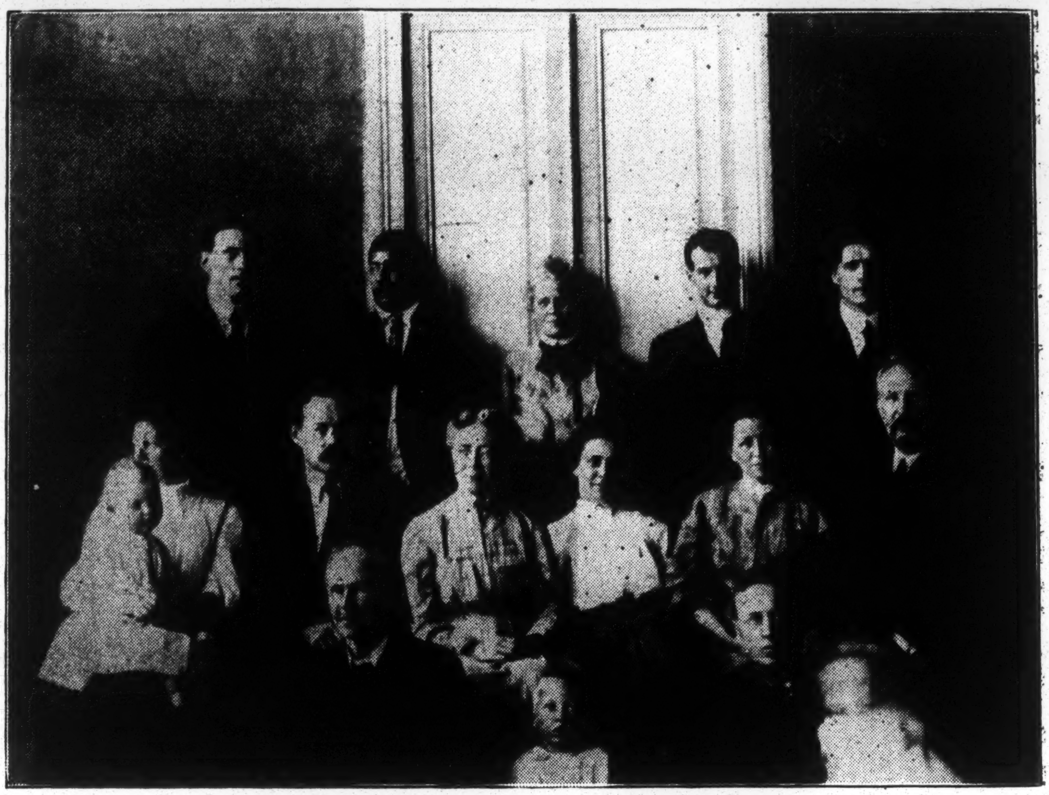
2. BUT THE JUNIOR SOCIETY GOES A STEP FARTHER THAN THIS. It never doubts that knowledge is power and wisdom a defense. It accepts Jesus'



KHULTI SITT ABRI HEEM.

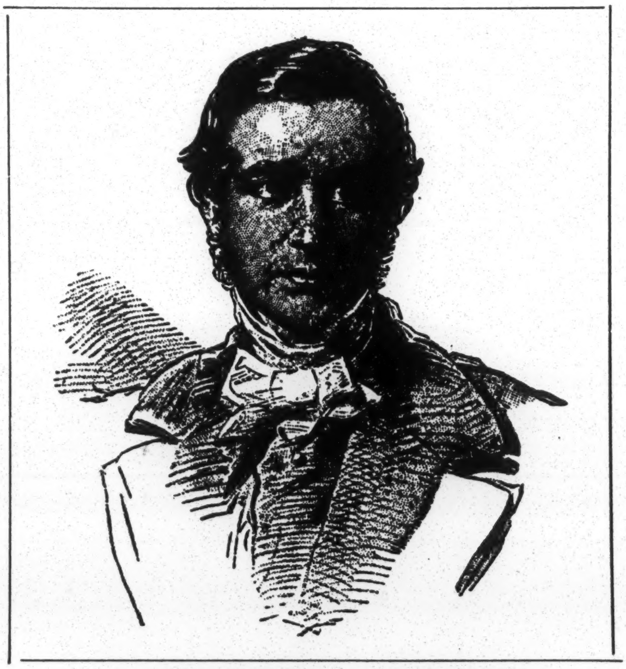
ASSIUT, EGYPT.

Readers of the Magazine are indebted to Mrs. Henry for the above picture, also those on other pages accompanying article of Sitt Abri heem.



Soudan Mission—Group of Missionaries.

Rev. McCreery Mr. Gebra Mrs. Giffen Dr. McGill Mr. Tedrick
Mrs. Sowash and Mona Rev. Sowash Mrs. McLaughlin Miss McLean Mrs. Carson Dr. Giffen
Dr. McLaughlin Erskin Carson Rev. Carson and Catherine



A MODERN KNIGHT

JOHN COLERIDGE PATTESON

1827——1871

Missionary Bishop of Melanesia.

"No martyr of the early church, or of any Christian period, was a nobler sacrifice, or worthier the halo, than this man who perished on that Melanesian island in the year of our Lord, September 20th, 1871."

See article page 8.

word for it that men err not knowing the Scriptures. But it realizes that mere knowledge of the contents of the Bible will not save, nor will intellectual assent to the truths therein revealed have any redemptive power. And so it strives to make a personal and practical application of that revelation to the lives of the Juniors, and constantly aims to bring them to a saving knowledge of the truth as it is in Jesus. It ought to be burned in upon the hearts of all who work with children that the time to strive for conversions, the time to expect conversions is in childhood and early youth. Probably a majority of those who pass into manhood and womanhood unsaved continue their godless way without any arrest, and pass out into the other world with no hope because they have no Christ. Whereas, they who in childhood are brought to Christ, they who in youth are planted in Christ and in the house of God are found to grow up strong in the faith and service to comfort the hearts of their pastors and rejoice Him who loved them to the death. Charles H. Spurgeon gave testimony, in which many of his fellow pastors most heartily join, that those church members who gave him least trouble were those who gave their hearts to Jesus when young in years. That child that is old enough to love, to trust, to obey its parents, is old enough to love Christ, old enough to trust Him, old enough to obey Him. The Bible never makes age a condition of salvation and when Christ is truly accepted, then Christ should be openly confessed. Boys and girls need the sympathy of Him who was himself a little child, and their young tender hearts will be quick to respond to the sweet Gospel invitation. Let us not wait till, older grown, they have tasted the bitterness of sin, until they have trodden the broad way of evil; but turn their faces heavenward at the beginning of life's journey, and their young feet will keep step to the celestial music as they triumphantly march to their eternal home.

3. THE WORK OF THE JUNIOR SOCIETY IS NOT ENDED when the children are saved, rather has it only begun. These saved children are to be taught that they have been saved to serve.

We hear much nowadays about "trained service." The cry is for trained workers. There is always room for them where a herd of bunglers is but a hindrance.

His eye was failing, his hand was trembling. Age had laid its shackles upon him. To younger hands the unfinished picture must be resigned. "I commission thee, my son," said the aged artist, "to do thy best with this work." The young man hesitated; the duty was too great for him. But still kept sounding the injunction, "Do thy best, do thy best." And then with high purpose in his heart and fervent prayer for help, the young man began his work. As he wrought, his hand grew steady, his conception clear; each stroke of his brush was a master stroke. At length, before the finished picture, with tearful exultation, the aged artist gave over into the hand of Leonardo da Vinci, who had done his best, the duty for which his own hand was failing. The untrained hand of Leonardo da Vinci could have done but a poor and pitiable best but when the trained hand does its best, its best amounts to something. We do not want the next generation to be what Richard Baxter called "wheelbarrow Christians," who only go when they are pushed. We want men like David Livingstone, we want women like Ann Hazeltine Judson who are not only willing to sacrifice for the good of their fellows and the glory of their God, but who are able to lead out into the strife through which shall come in its fullness of glory the kingdom of our Lord and Saviour Jesus Christ.

We want, and must have, those who are trained to personal service in the use of the word of God; expert swordsmen who can flash that keen two-edged blade, piercing with it to the quick every opponent.

We want, and must have, those who

have been trained to personal service in the use of prayer; who know by experience the power there is in prayer, and who will not be afraid to use that power in public.

We want, and must have, those who are not tongue-tied Christians but who have been trained to personal service in witness-bearing. Oh, the pity of it, that so many of the Lord's people are possessed of the dumb devil. But, strange to say, it is only when certain words struggle for utterance. Let the topic of conversation be fashion, and how their tongues do clatter; or let the discussion concern canning, or pickling or baking and they can talk with the best. But if the conversation turns on religion and Jesus Christ is under discussion, all they can say is, "I pray thee have me excused."

We want, and must have, those who have been trained to personal service in giving, to give to Jesus, to give gladly, to give cheerfully, and even to rejoice in the opportunity. A man listened to a plea for Missions. So moved was he that "I will give a dime," he said to himself. The sermon went on and the plea became more powerful. "I will give a quarter," he said. Still the discourse flowed on and the effect increased. He raised it to a dollar. But when, the sermon ended, the offering-box in its passage came to him, he seized his pocket-book and emptied its contents into the box while he exclaimed, "Now, squirm, old nature." That was far better than not giving. But we want men and women so trained and principled in giving that the old nature will have learned long ago it is no use to squirm.

It is such training for service that our boys and girls are receiving in the Junior Society; and because this organization is thus providing for the wider outreach of the Church of to-morrow, it ought to have the best attention of our Women's Missionary Societies.

Most people give better when they have some specific object before them. An appeal for India's famine orphans or San Francisco's earthquake sufferers will loosen purse-strings that nearer and ever-present needs have no power to affect. Children especially need some such concrete object for which to give. This need has been recognized by our Women's Board and the Juniors are asked this year to complete the school building begun last year for their brothers and sisters in the Sudan. We are sure they will respond to this appeal as they did to that made on behalf of the Indian boys and girls at Tama, Iowa. Such work as this throws a new light on religion. If it seemed gloomy and proved unattractive to children of other generations it was in part because there was nothing for them to do. Every boy and girl is like a nest of boxes: open them out and every box may be put to effective use; keep them closed and undeveloped and not one will be of any service. It is our duty to quicken to still greater effort those who are already active, to turn misdirected energy into fruitful channels; to stir up the indifferent and teach them that labor for Christ and His Church is noble and ennobling.

NO GRANDER WORK HAS EVER BEEN COMMITTED TO OUR BELOVED CHURCH. "Feed my Lambs" is only a synonym for "Form Junior Societies." Hearing the Saviour's command, we should each do her utmost to bring the children under the care of Christ and the Church.

The outlook is hopeful. We are much in the condition in which the Federal Army was at one period of the Civil War when General Sheridan sent to General Grant the message, "Things are in shape to push." Back went a telegram from Grant: "Push things." Let us remember our orders are to push things that the day of the Lord may be measurably hastened. Push things, for the spring-time so quickly passes and with it goes opportunity.

The Life of Khulti Sitt Abriheem.

Mrs. L. M. Henry, Assiut, Egypt.

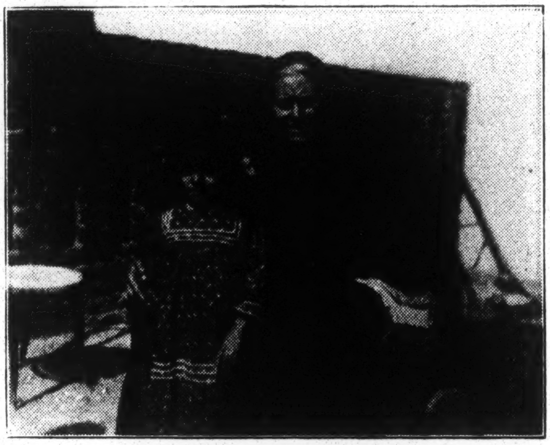
THE sun was setting behind the mountains and the afterglow, tingeing the clouds with fiery red, changing to blue and fading into darker shades, was closing the twilight of the day. Along the narrow streets of Jawlah the men and children were bringing home the cows, camels, buffalo, herds of sheep and goats from the clover fields; and the women, bending over the cornstalk fires, were preparing the evening meal. In one house, the mother and little daughter of ten years, sat together helping each other, when the mother spoke. "Sitt, your father says you are to be married in fifteen days." The child hung her head in shame, and made no reply, but the mother did not expect a reply, and continued: "You will have a red velvet dress, and several calicoes, and a black covering." After a while the child ventured to ask: "And who is he?" "His name is Bokhter; he has a house and will be good to you," the mother replied. The father and brothers coming in, the subject was discussed while they ate their evening meal, sitting around a low round table after which the mother and girls satisfied their hunger. The next two weeks were busy ones, for the dresses had to be bought and a woman found to sew them, an upholster to make a comforter, and what consumed more time than all, the buying of the brass utensils. The night of the ceremony the little bride was dressed and taken to the home of the bridegroom and sat beside her future husband. During the long, long ceremony, and finally overcome with sleep and not daring to lift her eyes to take a look at the man she had never seen and to whom she was being bound for better or worse, she woke up to find herself a wife to a man old enough to be her father. In her husband's house she was taken in hand by her husband's mother, and the teaching of cooking, baking and washing began. One day a neighbor woman came in and as she and the little child wife sat alone, the woman told her that her husband had been an immoral man. When the neighbor left, the young wife fled to her father's house. When her husband came after her she refused to return home with him or to give the reason. Her father, brothers and neighbors tried to persuade her to go to her husband but nothing moved her. Finding they could not make her go willingly they commanded her to come with them. Quite a procession of men, women and children started with Sitt, the child wife, in the rear. When the company turned a corner, Sitt saw her chance of escape, and turning ran back, hiding here and there, and the father and neighbors in pursuit. On reaching the father's house she found the stable door open, slipped in and bolted the door. They in pursuit not knowing what had become of her gave up the chase and Sitt remained hiding as long as she could without food. Her father in the meantime had heard the same report of the husband's character. When Sitt appeared before her father he never asked her again to return to her husband. About this time

Khulti Sitt Abriheem and her Teachers. Miss Bessie McCrory Walker with them.

Dr. Hogg began preaching in their village. Sitt attended the services much against her father and brothers' wishes. One evening as she went over the roof to a neighbor's house and as she descended the steps, she heard the woman saying, Alef-ba-ta, etc., but on entering the room the woman was quietly sewing. Sitt asked her what she had been saying. After some coaxing and promising never to tell, the woman took a primer from underneath her and told Sitt it was the letters of the alphabet, and repeated the names over to her. This created an intense desire in Sitt's heart to also learn to read. She went to a relative, who was a scribe and asked him to write out for her the alphabet. He told her to go away, girls could not learn, but she begged and he finally wrote it. In one day she knew every letter.

The next day she went and asked him to write the letters with the points and these she learned in one day. So every day she had an exercise written out for her until she could read.

About this time word came that Dr. Hogg was to come and hold communion services and baptize those that were found ready for baptism. Sitt had felt a change of heart and determined to confess she had given her heart to the Saviour, although the priests had forbade her to attend the meetings, or to have anything to do with the Protestants, who were vile people. She told her father and the priests that she did not intend to obey them and asked them to come and hear and see for themselves that these people were not what the priests had reported them to be. The night Sitt was to be baptized, her elder brother told his father if Sitt joined the Protestants he would never let her return alive, and made his plans to kill her on her way home. The word was taken to her to the church. Instead of returning home she went another street to the river where the mission "da Habeeyah" was moored. When Dr. Hogg came down to the boat he found her awaiting him and she told him her story, also that she wished to go to Assiut and enter the mission school. Dr. Hogg had the "Ibis" pulled out to midstream and there waited for the dawn. Early in the morning a crowd of men came down shouting their threats and calling Dr. Hogg vile names, but the Ibis spread her white wings and bore away to the south the new born soul that was destined to become a great helper and worker with the mission in Assiut, and a life that was to influence so many lives of the women and girls of the city.



KHULTI SITT ABRI HEEM

Photo taken on the roof of the school and where she had lived for years. She had the greater part of the care of these two little girls.

She remained in the school three years. Only once, her father came and asked for her, to see if she was still alive, and happy. After this she was placed in charge of the Khayat Girls' School, where she labored for thirty years and "Khulti Sitt" and her school was known from Aswan to Alexandria. I never attended a wedding or a funeral but what Khulti Sitt was there. At the weddings, the manager; at the funerals, keeping the women quiet, reading and praying with them.

She educated her brothers' family with her slender salary. She led a noble life, giving all her time and energy in helping others for the Master's sake, living in one room on the roof of the school, where she received her friends. Two years ago Khulti Sitt was stricken with the dreadful disease—cancer, passing through two operations which prolonged her life. She came into the Assiut Hospital in August last. Her sufferings ending on Sabbath evening September 30th. Her last words were, "Come Lord Jesus." We missionaries felt a mother in Isreal had fallen that day. "She served her day and generation well ere she fell in sleep." A great company followed the remains to the large church where her pastor spoke very feelingly of her long life of service for Egyptian girls. We followed the remains to the edge of town and as those went out across the desert road to the last resting place, we turned back sorrowfully to our homes, to again take up the duties of life. We felt that all the work and all the money that has been spent in Egypt mission work had been well spent, if only this one life had been brought to Christ.

Foreign News Budget.

India.

Interesting and impressive are the messages from India. The famine, the plague and the threatening unrest and displeasure are grave conditions now existing in India and gives cause for great anxiety and precaution on the part of our workers. The church at home scarcely understands the situation and the increased care and concern it brings to the missionaries. Read the following messages in deep interest and sympathy—EDS.

DEAR FRIENDS:—You are enjoying the beauties of Summer weather now and the beauties of India in the Punjab at least are rapidly fading. The wheat harvest has been gathered in and the fields are bare and dry. The grass except that which is irrigated is withered and man, beast and bird seek the shade.

We have had a long cool season for which ordinarily we would be thankful, but since plague has been more than usually virulent this year and its ravages are greater in cool weather we are glad to see the mercury climbing up to the nineties. Plague is not a pleasant thing to consider, but as it has been much in our minds lately here in Gujranwala, we talk about it sometimes in our letters.

We have had three cases in the Boys' Industrial Home of which one proved fatal. Miss Logan has had three cases in her little boarding school and all are recovering.

So many of those with whom we have been personally acquainted have been called away this year, but thus far the dread disease has not entered the homes of any of our own missionaries. God has been good to us and we are thankful.

It is now eleven years since plague first entered India. We thought a great deal about it at first and always looked for accounts of it in the daily papers; then we got accustomed to it, but after three years it came to the Punjab, and now it is pretty well over India, and is more fatal in the Punjab than in other provinces, possibly owing to our colder winters.

One of our missionaries speaking of it lately, said the people have come to 'such a state of hopeless despair that they are ready to curse God,

Some feel it deeply because it touches their money bags. Talking one day with a servant who is making arrangements for the second marriage of his son, he said: "So many women have died with plague that their price is almost trebled. It used to be that a man was willing to take Rs 100 for a daughter but now he wants Rs 300 or Rs 400!" He was feeling very sad. Perhaps men will be more careful of their wives now and be compelled by lack of funds to be satisfied with one.

MRS. OSBORNE CROWE,
Gujranwala.

Jhelum, India, May 23, 1907.

Being disappointed in an expected contribution for the Budget, I enclose instead a clipping from today's paper, showing what plague is doing for this country. You will notice that this is a *weekly* report and for the Punjab alone. Sometimes we have reports for all India but this year the plague is worse in the Punjab than in other parts of India.

It does not require much calculation to show that the people are dying, passing into eternity and beyond our reach much faster than the small force of missionaries can reach them with the gospel. Is it any wonder that we ask for reinforcements?

Yours Sincerely,
MRS. E. F. STEWART.

"The following is the official statement of deaths reported from plague during the week ending the 11th of May in the districts of the Punjab including all municipal towns:—Hissar, 419, Rohtak, 3,365. Gurgaon, 712, Delh, 253, Karual, 1,751. Ambala, 1,668, Kangra, 91, Hoshiarspur, 948, Jullundur, 4,607, Ludhiana, 300, Ferozepore, 3,279, Montgomery, 636, Lahore, 4,283, Amritsar, 2,630, *Gurdaspur, 1,845, *Sialkot, 6,230, *Gujranwala, 5,523, Gujrat, 5,435, Shahpur, 4,613, *Jhelum, 4,893, *Rawal-pindi, 1,449 Attock, 601, Mianwali, 6, Jhang 236, *Lyallpur, 276, and Multan 1; Patiala State, 921, Kapurthala State, 1,157, Jhind State, 201, Kalsia State, 25, Faridkot State 12, and Nabha State, 673. Total for the province, 58,857. Total for the previous week, 52,698. Total for the corresponding week of the previous year, 7,873.

* Our own mission stations.

Extracts from letters of Mrs. Alma Collins McConnellee, written to friends at home:

Sargodha, India.

We are still having such fine weather. Cool and just delightful for us, but too cool to keep down plague. There is still none in the villages where they worked so hard to stamp it out, but it is very bad in the heathen villages, and is beginning among some of our other Christian villages, those too far out for us to even visit. The people have many of them moved out of their houses, and that is just about all that can be done anyway. The same word comes from all the districts, "*so much* plague." Still there are not many Christians who get it, compared to the others. The Mohammedans will hardly leave their houses, for they say it shows lack of faith. Some seventy of our Christians have been inoculated, and about twenty-five more want to be. This is a thing nearly all the natives are very much afraid of, because sometimes it does have a bad effect. One time the serum used was bad and some one hundred people got lockjaw and died. This was when they first began to use it, and it frightened the poor natives, and no wonder.

. . . .

You will be sorry to know of the spread of the plague among our Christians. Since it broke out ten days ago 25 have taken the disease and 21 have died, so you see what a fearful disease it is. They have all been attended to each day by Dr. Brown, Mr. McConnellee or Miss Emma Dean Anderson. The disease usually runs its course in 2 or 3 days and one reason it is so fatal among the natives is they have so little reserve strength, the heart weakens rapidly and they often die of heart failure. It is quite bad in two villages in the neighborhood of which we are encamped—one about six miles away and the other, 2½ miles. Miss A is at the farther village. Dr. Brown visits it every day and Mr. McConnellee visits the nearer one. Dr. Brown does all the prescribing, but really the medicine has almost no effect. Many think we are not to know any cure for the disease—that it is sent as a plague. We can at least show our sympathy and love by going among them and ministering to them tho of course no one goes but Dr. Brown, Mr. McConnelee and Miss Anderson and they carefully disinfect before coming back into the house. None of the native Christians have been inoculated, so it is safer for the missionaries to go among the sick than for the natives. Dr. Brown and Mr. McC. helped to bury a woman yesterday. The plague germ lives and thrives best in dark damp places and those who go barefooted are much more liable to be attacked by it. * * * * Well the Cummings family all came on Friday morning as expected, for a little visit. We had put up a tent for them, and after getting them nicely settled in it, Mr. Cummings and Mr. McConnelee went out to see the sick. Dr. Brown was out too when Lois came running in to tell me the cat had carried a rat into the tent. I ran to see about it and was sure at once that the cat had found it dead. I caught the cat and gave it to a servant to be killed at once—it was such a nice pet, too, and I did hate to have it killed. Then had the rat carried out by a pair of pincers. Then I ran for the disinfectants, and when I came back, I was somewhat shocked to find Jamie Cummings running about in his bare feet just where the cat and rat had been. But as I had only been gone a minute or two, I knew he could not have gotten many germs. I had him wash his feet in the disinfectant, then I sent him out and went at the carpet, and after it was well sprinkled, I had the servants carry out the beds and long before the men were back, we had everything out in the hot sun. I disinfected myself, put my dress on the roof in the sun and then we had a nice afternoon together, and no one worried over the affair. I fear you will think this a *plaguey* letter, but I am sure you will understand why we are so concerned when we see our Christians going so fast, and we so helpless to prevent. The people have all left their houses and are living in reed huts—miserable places they are but the sun can get into them and that is important.

One more death from plague yesterday, and a new case today, both in the same family. First, in this family the oldest son died, then the father, then the mother, then the daughter. Now it is the old grandmother who has been stricken. One little boy of six years and twin babies of nine months are all that are left, and they haven't a relative in this part of the country. The native pastor has taken the little boy, but no one is willing to take the babies, for the mother nursed them, and they are almost sure to have the disease.

Extract from letter No. 2.—Mrs. Alma McConnelee.

* * * You will be glad to know that to some extent, at least, we have suceeded in getting the plague checked—no *new* cases having appeared for 10 days. Miss Anderson is still out caring for the sick. It is a fearful disease. I wrote you last week of the family of which all that were left were the grandmother, twin babies and a six year old boy. When Mr. McConnelee went out Wednesday morning, he saw that the old grandmother would not live. He came home, but went back that evening, taking with him two small tents. He washed and disinfected the babies and undertook the care of them by himself.

One of them died that night. We are not just sure now it was plague this baby had, for its death was so sudden—it may have been mal-nutrition. He stayed with the other baby until Friday morning, when Miss Anderson sent him word she too was caring for an orphan and could just as easily care for two, so Mr. McC. took the little thing over to her, but it has since died. I was not at all afraid while Mr. McC. was away, but I was glad to have him in again, away from the disease. I am sure he did right to care for the babies as he did, and even if he had taken plague, I would have felt the same way, for it would certainly have been little short of murder to have left the little things to die uncared for. I am thinking of having myself inoculated so that I can go to wait on Miss Anderson, if she should get sick. Her eyes are quite sore, and she really ought to have some one to help her. Surely the 91st Psalm is for us so long as we are needed to help these poor people.

Gurdaspur :

We are in the midst of Summer Bible school. Things are moving along as usual. We long for something unusual to come; for a real revival in the hearts of all. Satan gets in many hindrances in the way of inattention on the part of some of the learners. This stirs up impatience in the heart of the teacher, and a fierce desire to shake some one. (The writer speaks only for herself and her own class).

Miss Laura Cleland kindly came over from Pathankot to help teach the women. She teaches the ones who can read, and reports favorably the work being done.

Mr. W. H. L. Church, of Punjab Religious Book Society, came over from Lahore, and gave an interesting illustrated lecture on "The Persecution of the Early Church in France," and told of the sufferings endured for the sake of reading God's word.

Our workers are rather anxious for Summer school to close that they may get out into the villages among the people, and get contributions from the Christian farm laborers. Just at the close of the harvest is, by far, the best time for gathering these contributions. We expect to have our Christian festival about the middle of June.

The spring weather has been delightfully cool, because of frequent rains. But it has been injurious to the crops, and the farmers are lamenting because the wheat is not at all good.

Our people here are rejoicing that Miss Corbett is expected to arrive in our midst next week. They thought it rather too bad to only have one Miss Sahiba this past season.

LAURELLA DICKSON.

Gurdaspur, India. May 20, '07.

Miss Spencer, of Lyallpur, writes as follows :

A visit to the old city of Clunot after an absence of nine years shows something of the advance the gospel is making among the women in spite of the little we can do. We found *then* no knowledge of the Savior among the women of the city. They were so curious to see us—so far as we know the first women missionaries who had visited them—that they followed us in mobs, even breaking down the door of the house in which we were sitting. Last autumn we heard that one of the Mohammedan women, who heard then of Christ for the first time, has become a Christian. Nicodemus like, she came at night with two others to our tent.

Now we were greeted by a little girl who had attended our girls' school in Lyallpur, women who had been visited there by our Bible woman and had learned to sing some of the Psalms and Christian songs, and a purdah woman who heard of Christ through Miss White in Pindi. These in the Mohammedan quarters. Among the Hindu women were many who remembered our visit nine years ago, and they rejoiced as at meeting old friends. A young matron with a bright boy in her arms, repeated part of a song about Christ. She said she learned it from a book we gave her when a little girl. Her husband has a picture, in his home, of Christ on the cross and she was greatly interested in asking "Why Christ died on the cross?" The women and girls were so anxious to buy these song books and gospel portions that we could have sold more than we had in stock.

Read Miss Cleland's account of one day's work; other days are similar. Let us not forget her inability is our responsibility.

Pathankot.

One morning we started out early, taking our lunch with us, to drive to a village some distance away. We found a part of the road good, but part of it very bad, however we managed to get over the road and to reach the village, which proved to be large, about one hundred Hindu homes, besides a few Mohammedans. Here we were received very well. A bed was put down for us in another place, and the people gathered around on the ground, the surrounding walls, and house-roofs, till there was scarcely room for more. There were about fifty women and seventy-five children in the crowd, besides a few men gathered on the outskirts. They listened well despite the disturbance that seventy-five untrained children are sure to make. When we had finished talking, they begged for more, and they did the same throughout the village, listening well, and then saying "Oh do not go yet. Tell us a little more." And some of them followed us from one place to another to hear more.

We talked to perhaps one hundred women here, besides some others who stopped for a moment only, and then passed on. After this we sat down at the edge of the village and ate our lunch and then started off across the fields to another village, which had only a foot-path to it. It was an interesting road, through wheat and mustard fields, crossing tiny canals, through hedge-fences and one graveyard. The path was not very well marked out in some places and once we managed to get lost, but not seriously so, and found the place at last. It had been rather a large village, but was nearly depopulated by the plague that had swept through it the year before.

This village had never been visited by a missionary before, and the people were evidently somewhat frightened at seeing a white face. One man came out to inquire our business and followed us into the village. There other men collected and asked what we wanted. We explained that we had come to tell the people about God. A number of people gathered ; the women were rather shy and remained at a little distance, but within hearing, and we knew there were more women on the other side of the wall near where we were sitting. The men seemed reassured that we would do no harm, so allowed us to go on to another house where the women gathered nearer to us and listened very well, while the men stood at a distance. We had a very pleasant time in the village also, and spoke to about twenty-five women. The most of the women were in the village. When it commenced to get late, though they urged us to stay longer, we felt that we must go that we might reach our tent before nightfall. Our work for the day was done, but the work of the Spirit we pray and believe, still continues in their hearts.

Near our last camping place there were a few people who wanted to be taught more in order that they might be ready for baptism. We could only give them a little instruction during the time that we were there, not having any more workers we could not send any one to continue the teaching to them after we had left. *They begged for some one to be sent and seemed so anxious to learn, but what could we do?* Is it the people's fault always that they do not know more about Christ? Is it not partly the fault of those of us who do not pray that more workers may be sent. Whose fault is it? LAURA CLELAND,

The Sudan.

Khartoum, Sudan

Dear Readers of the Magazine:

On the 15th of Nov. 1906, a band of five missionaries and a representative of our Mission in Egypt reached Khartoum and were warmly received by seven other fellow workers who were in readiness for the conference to convene on the next day. How much we were benefitted by these daily conferences can not be estimated. We were a happy band, notwithstanding a house of seven rooms must be made wide enough to accommodate about thirty, counting men, women, children and servants. Three tents were erected which helped to broaden the accommodations, and we were a happy company. The nightly meetings which were attended by the Egyptian young men were most interesting. By the way, there are 77 of our American Mission young men in the Sudan. They are trying to live the lives of Christians and are doing exceedingly well, considering their hindrances. The association recommends the erection of a building for the purpose of helping them to live better lives than they are able to do now. We trust that it will be an accomplished fact soon. The Association which met after a week's conference, was a most harmonious one. The work is not in complete running order, as yet, but is coming to that point as quickly as it can. The homeless childrens' department is most interesting. Each month a social is held for the young men. The last one was held at the house of Mr. Sowash. Dr. and Mrs. Giffin being absent, they were invited by Rev. and Mrs. Sowash to meet with them. Refreshments were served and as one of their gifted men spoke to them in the Arabic, they numbered 62 present. It was a success in every way.

They are planning now for the church building. The plans have been sent to the Synod which is now in session. The attendance at the native church is very good. The schools, considering the drawbacks which they must encounter in this land, are doing very well. The Sirdar and Lady Wingate have been very kind to us. We believe the Lord is ready to bless our work in this land. Do not forget us in your prayers for we are so weak, and there is so much to do, that we need your daily prayers. Dr. and Mrs. Giffin are now at Dolaib Hill on a tour of inspection and ready to do the Master's will in any way they can. Dr. McLaughlin is holding clinics in the three different towns and is doing very well, altho' he is not fully established as yet in his work.

MRS. H. T. MCLAUGHLIN.

See middle frontispiece—EDS.

Egypt.

ZAGAZIG. June 13, 1907.

DEAR READERS OF THE BUDGET:

The work goes on these days, day after day, with a great deal of sameness.

Preaching, teaching, studying and planning for the advancement of the Lord's cause in this wicked city occupies the time of your missionaries here fully. The work in the schools has progressed, though there has been much sickness, many of the pupils being ill and absent for long periods, and some of the teachers have also been ill and off duty. One of the teachers in the boy's school has been away all this week on account of illness. But I am sure the Lord has watched over us, for though death has repeatedly taken sister, brother or parent, none of our pupils have been stricken this year.

These are the closing days of the year in the Girls' School. After June we expect to have two months vacation. The Boys' School will continue as usual with changes of teachers Mrs. Hart has opened up a little primary school, with one of our large girls as teachers, at some distance from here. On visiting it recently, we found about twenty little girls in their very humble rooms with their teacher. It is encouraging to see that so many more girls are off the street and learning useful lessons.

As ever,

ANNA M. MCCONAUGHY,

Cairo, May 29th, 1907.

The Theological Seminary closed its session on May 16th. The two days previous were spent in examining the students, all of which passed off very satisfactorially. Five of the students finished the course presented and go to their Presbyteries for licenses. They are good strong men, and we think that the prayers of themselves and of others for them will be answered and that they will be useful workers in the Lord's vineyard.

One of last year's students had to leave in the middle of the session last year. He has been ill ever since and is now in the hospital in Cairo very ill.

Few of those in attendauce this year are married and lived outside of the students rooms. We hear that four new ones are coming next year from the class which has just finished at the college at Assiout.

We miss the students when they leave here very much as they are a great help in the different meetings conducted in this city and the surrounding towns and villages. HENRIETTA M. HARVEY,

Many visitors ask if our girls understand English. The higher grades speak and write English fairly well. These classes are supposed to write a letter or a composition each week in English. The sixth class was asked to reproduce a chapel talk, given by Dr. Robinson, for the next day's lesson. The reader will be able to judge of the result from the following extract from the production, which, in some respects, is above the average:

"Dr. Robinson, of Chicago stood before all the girls and boys and talked to us about a lead pencil. First, the pencil is made of two materials, wood and lead, so our bodies are made of two substances, body and soul; or spirit. Second thing is the pencil must be sharpened, because we cannot write a word before it is sharpened. So also we sharpen some substance of our minds every day by thinking. Third, the pencil which we buy must be used, not to be put in our pockets. So our God created us in the world to be used. It means that we must preach the word of God. God holds us in his hand as we hold the pencil with our hands while we are writing. Fourth, when we make a mistake, we cannot rub it out with the wood or lead, bnt we must get an eraser and rub out the mistake . . . . But Jesus Christ can rub out our mistakes alone." IDA WOODS.

AMERICAN MISSION, ZAGAZIG.

DEAR FRIENDS:

We are having a round of feasts. First the *Passover* took the Jewish boys and girls out school to attend their yearly religious rites and to have a general good time. They were not all back to work when the birthday of the prophet Mohammed must be observed, and what an observance it was. The more wealthy Mohammedans pitched tents at the edge of the town and entertained their friends and carried on various services in honor of their prophet, while the poorer class paraded the streets with lights at night and with banners and flags of many sorts during the day, The village people came in by the thousands to show their loyalty and to help hurrah for their prophet. The excitement of this has only subsided when we find preparations are being made for the great Coptic feast after their long fast of fifty or fifty-five days. This fast brings them up to Easter Sabbath, but the Friday before is a very sad day with them. They eat nothing, but weep much, they go early to the church where there is a long service held. During this service they go through the performance of burying the *Savior*. Their sadness continues until the resurrection on Sabbath morn. Then the rejoicing and feasting begins. We could wish that these feasts might all come together and interfere less with our work in this way; but we must work on and wait patiently for the time when we may say that there is neither Greek nor Jew, bond nor free, Mohammedan nor Copt, but where Christ may be all and in all.

To this end some of our christian women in upper Egypt have been doing their part (as I have learned) by pledging themselves against the custom of mourning for the dead, as is carried on here. If any one thinks that I exaggerate by intimating that this custom, as carried on, retards the coming of the Kingdom, might he come with me to a house of mourning. For example: about ten days ago we were notified that a certain Tuesday was the fortieth day after the death of a certain influential man in a town near to ours. This meant that we should visit the family and comfort them as it is expressed in Arabic. We were glad to go and found the friends expecting us there. Mr. Hart was taken to the men's apartment, where a large company had gathered (friends and acquaintances) to pay their last tribute of respect to the departed. In reality, a second funeral. There was a long service in Coptic, after which the large crowd listened very respectfully to the preaching of the Word as well, which was given for the living and not for one who had passed beyond.

In the women's department it was very different. They had a large tent erected for the mourning. I was conducted thither by a friend of theirs and of ours, who cautioned me before reaching the place that if I had a book I must not show it as these people were very sad and could not listen to the reading of the Word, and besides they would think that I did not sympathize with them in their great trouble. She told me also that I should not salute them, but sit a distance from the family and look very sad.

Well sisters, IT WAS SAD. There were decidedly over one hundred and fifty women in that tent. About the centre were the wife, daughter and near relatives of the departed. Next to them were the hired mourners and then the more distant relatives and sympathizers. The hired mourners would start the music and about fifty or sixty women would get up in the middle of the tent, throw off their veils and over-coverings and dance around, beating their faces until exhausted, then they would sit down and rest while some of the others would start up the most doleful of songs, singing or chanting about two lines in honor of the deceased; when the others would join in a refrain calling him endearing names, or calling him to come back, or speaking to him of the circumstances of the family that he has left, or saying something that would bring tears to the eyes of the stiffest or coldest nature. The native coffee was served to the crowd, when the performances were repeated. This way of doing continued until about one o'clock, when dinner was served. This over, they again mourned for about an hour when they went, in a body, to the burying ground to visit the grave of the departed one. Here their frantic gestures would exceed anything that had been, and only at dark would they return to their homes, congratulating themselves over what they had done that day, to make Hanna Effendi's *fortieth day*, or the fortieth day after his death, one long to be remembered among the women of his town.

Truly it was a day to be remembered, but I failed to find anything in all that went on that would hasten the coming of Christ's kingdom, but on the contrary how many poor women would suffer from sore eyes. as a result of their taking part in the day's performance. How many little children were slighted and left to cry themselves in hunger to sleep, because of the absence of the mother, who was obliged to attend the *fortieth* of Hanna Effendi.

Have not the *Christian* women of the upper country taken a forward step in banding themselves together to break up this harmful custom? May God give them courage to keep their pledge and bless them and hasten the coming of the Kingdom?

Yours in His service,

M. R. HART.

Editorial.

Missionary Compensations.

Conceive of a missionary landing on a place where the name of God is practically unknown, where the people are the slaves of degrading superstitions and evil passions.

They speak a language unknown to him, and for months his only means of communication is a barbarous jargon. Their own low morality makes it difficult for them to credit unselfish motives in others. At first their curiosity and cupidity are aroused by the missionary's strange mode of life and his wonderful possessions; but as these pass off they become indifferent to his presence.

Gradually the story of God's love wins its way into the hearts of a few, and. after much hesitation, they are emboldened to confess Christ.

Opposition and persecution break out, but in spite of all these, and the more insiduous temptations of flattery and appeals to all that a native prizes, the gospel triumphs. One after another is brought into the pale of the Church, until the power of heathenism is broken.

Can you imagine a greater joy than finding one who had even attempted taking your life becoming your most attached friend; seeing the filthy polygamist living in holy marriage with his one wife; the sorcerer casting away his charms and fetishes; the obscene dances and lascivious songs displaced by healthy games and holy hymns; the enmity and isolation of neighboring tribes changed into Christian brotherhood?

These and many others are the compensations of our lot, and who that loves Christ will say that they are not sufficient.

"The good will of Him who dwelt in the bush" is still on the head of those who are separated from their brethren.—*Rev. T. Wait Liggett of Mateluka in New Hebrides Magazine.*

Missions an Unifying Force Says the Indian Witness: "With the Fiji Islands sending money for the famine stricken in India, and the Indians sending to the famine stricken in Japan, and Japan helping the work in Korea, and Africa contributing to the centennial in India, it begins to look as though the Christian spirit of philanthropy was becoming pretty well disseminated over the globe.'

It seems to enlarge our sympathies and gives us a wider vision of God's work; a deeper interest in His plan of redemption; a feeling that we are hastening the way of his coming, and a joyful looking forward to the consummation of all things. —Missionary Advocate.

One very curious fact about India came out when the English government there took the last census. One of the questions was as to the religion of each inhabitant, and to the great astonishment of the missionaries, nearly *three million* announced themselves as Christians. It is not popular to announce one's self as a Christian; it meant persecution and social disgrace; so there was no explanation for the amazing record except that those recorded as Christians had really accepted Christ and confessed Him in this practical and open way.—Missionary Record.

The latest news from India gives hope that the unrest and threatening out-break of natives, hostile to the English rule, is quieted. Missionaries and Mission property alike were in danger during the revolt and our own as well as other denominations doing Christian work have been in anxious suspense lest greater difficulties to them might be the result of this dissatisfaction toward the British Rule.

A Correction.

On page 419 July Magazine please read in statistical report of Thank-offering Secretary, Sale of Responsive Services, 33,000, instead of dollars as appears by error.

The Annual Report.

During the past month our subscribers have received under cover of the July number of Women's Missionary Magazine the twenty-fourth annual report of the Women's General Missionary Society. The entire record of the year's work, under the care of the several secretaries of the Women's Board has been given in this large number.

The work therein recorded is of great importance to our Church.

The General Assembly does not make provision in their estimates sent to the Churches for the work assumed by the Women's General Missionary Society, hence this report is of great concern to every woman to know just where and how the money is used that is collected from the women during the year.

Your appreciation of the amount done during the past year can be expressed only after you have carefully looked over the large number. The work you will be enabled to do better will depend upon your familiarity with its contents.

The Magazine Committee has received the abundant material for publication from the secretaries of the Women's Board and our part of the work is to carefully read the pages preparatory for its publication. We therefore are at liberty with others to give expression to its value nad urge in behalf the work presented due appreciation of labors—from the missionary in the field to the careful oversight of members of Women's Board. We can not praise too often the excellence of these reports.

The most interesting reading of the year is found in the pages of the annual number. We deem it wise to include the year's report in the Magazine subscription ensuring a copy for the woman who has valued the Magazine sufficiently to be a reader. Few women who do not subscribe for the Magazine would have any use for the annual report were it separated from the Magazine.

The cost of such a large number is paid out of the contingent fund of the Womens' Board and Women's Missionary Magazine. None of this expense is met with mission funds—another cause for thankfulness.

If the many women of our Church would study the July Magazine and meet her obligation therein presented, there would be a joyous awakening throughout the church and no lack of funds or interest to meet our obligation.

Let each one study the pages of July Magazine and bring larger gifts to our work next year.

Remember it is the Silver anniversary we will celebrate. May the excellent reports of past years bring to the altar larger gifts than ever before offered.

Women's Missionary Magazine On Its 21st Birthday.

As we are limited in space this month and have before reminded our readers of our age, The Womens' Missionary Magazine will only modestly ask for a gift sufficient to enable it to improve itself and yet not alone we trust for improvement but of greater importance to the cause we represent do we urge for larger reading. We do not hesitate to praise the work accomplished because our contributors have done so much to help make the Magazine what it is. It is our earnest endeavor to provide the best Magazine possible and each and every woman can help us to do this. We hesitate to urge the claims of the Magazine so often, yet its existence is dependent upon the support the women of the Church bring to it.

Remember the Editorial Committee in your prayers, both public and private. They are women not self appointed as you know. Their position is a difficult one and implies their willingness to do what they can with Divine guidance and human sympathy.

The Magazine has great possibilities and upon *you*, and *you*, each one depends much of its improvement.

The Freedmen's Secretary desires to acknowledge the receipt of ($10) ten dollars for this department of our work from "A Friend" in Marissa, Ill., and returns thanks for this timely aid. We trust other friends and societies will follow the example of this friend as more liberal contributions will be needed to maintain our work among the Freedmen's Mission.

Mrs. W. C. Hutchison and Miss Sarah Reid attended the missionary Conference at Winona in June—representatives of The Women's Missionary Magazine.

M. E. M.

A Week In Mission Study.

Helen B. Montgomery

Here at beautiful Winona Lake, Indiana, with Home and Foreign Missions clasping hands, in harmony with the largeness of God's purpose "The Field is the World"—the third session of the Summer School of Missions opened June 24th, with an attendance of two hundred and thirty-five: Presbyterian, 82; Baptist, 45; Methodist Episcopal, 40; Congregational, 26; Christian, 16; Friends, 8; Evangelical Association, 3; United Evangelical, 2; United Presbyterian, 2; Free Methodist Episcopal, 2; Wesley Methodist Episcopal, 1; Episcopalian, 1; Lutheran, 2; United Brethren in Christ, 1. This was most encouraging to the interdenominational committee representing many denominations of the Central West. Nothing seems far away at a conference like this. There are some things which are universal and which have no need of an interpreter, to one who is interested, and anxious to learn of the inception, and of the modern methods of spreading the word of life among the people of all lands.

The Winona school is for the Central West. The movement originated in Northfield, Mass., in 1900 with a handful of earnest women.

Now there are summer mission schools in Chautauqua, N. Y., Eagle Pass, Tenn., Boulder, Col., Northfield and Winona. The United Study course is an outgrowth of the Ecumenical Conference of 1900, where a seven years' course of study was marked out for missionary societies. The hopeful, zealous women then in charge, thought 1500 or 2000 books would be sufficient. In a week this edition was exhausted, and the publisher was driven hard to supply the 50,000 books demanded by enthusiastic women. Now there are 70,000 copies sold with a prospect of 100,000 this year. The book to be studied in 1908 is "Gloria Christus," by Anna R. B. Lindsay, of Philadelphia, and is a review of the progress of missions for the past one hundred years. This remarkable review is divided into six chapters, treating of Evangelistic. Medical, Industrial and Philanthropic Missions and a summing up of the contributions of missions to other forms of social progress. It forms an admirable climax to the series of the seven text books. It would be interesting and profitable to give a resume of these books that have occupied the attention and in some localities have absorbed the interest of study classes throughout the churches.

Mrs. Helen Barrett Montgomery, of Rochester, N. Y., who is the regular lecturer for the summer schools above mentioned, needs no introduction or commendation to those who have sat spellbound as she from time to time so intelligently marked the rise, progress and triumph of missions—which is the triumph of the Gospel of Jesus Christ—with an eloquence and enthusiasm and marked simplicity that stirred the feelings of her hearers into admiration and sympathy for the devotion of heroic pioneer men and women to the cause of missions.

To very briefly give some idea of Mrs. Montgomery's plan of conducting these studies we quote a single paragraph. Evangelistic Missions was the subject of the first lecture; in it the speaker emphasized the great debt the world owes to foreign missions. She would not place educational, medical and industrial missions on the same plane with the evangelistic mission. The sole object of each is to evangelize the world. During the week the great value of educational and the other missions in turn was clearly shown. There has not been a college started in China for twenty years that an American missionary has not been asked to take charge of it. What is true of China is true elsewhere. The women and children of non-Christian lands hail with joy the missionary who can give a quinine capsule, and at the same time tell the story of Jesus. The work among lepers is a great work. The invention of the missionary, Dr. Murray, for the blind is scientifically considered of great educational value. Large industrial concerns are joining hands with the church in sending out Christian men who know how to do things right to foreign lands.

Social progress, the last chapter in the book, while bewildering, is full of optimism and has a bright outlook for all mankind.

Home Missions.

It was not alone on the foreign book that Mrs. Montgomery was engaged but each afternoon she untiringly helped to interpret the "Incoming Millions" and the "Citizens of Tomorrow" the two books to be studied in connection with Home Mission work. The first of these was written by Howard Grose and is a study of the submerged tenth. How best to bring the great mass of human beings that each year come to our American shores into close touch with our national life and under Christian influence and care, was the burden of these afternoon talks.

"Citizens of Tomorrow" by Alice M. Guernsey is a study of child labor, and how best the home missionary can relieve the children in city, mine and factory. Mrs. Montgomery urged her hearers to go home and organize for the study of the child labor question. Legislators will hearken to repeated and earnest appeals.

The United Study book beginning the new series to be issued in the spring of 1908 will consist of two parts—The Mohammedan world by Dr. Samuel Zyemer and missions in Burma, Siam and Korea by Rev. Arthur Brown, D. D. It is expected that Mrs. Montgomery will be the lecturer, none better, none sweeter in spirit—more pratical than she, can well be substituted. Mrs. D. B. Wells conducted the Bible study each morning. She is a successful field worker in the Presbyterian Church, and speaks at ten schools this summer. "God's Missionary Message to Humanity," was the helpful theme from which Mrs. Wells spoke to an appreciative audience.

Mrs. F. F. McRea, of Indianapolis, cleverly handled the question box. All week questions had been placed in this box. Much merriment and relief from the strenuousness of the study was enjoyed in answering them. From how to get a man who always sits in the end of a pew to move over—all sorts of questions were answered. At 11 o'clock each morning a model missionary meeting was conducted—and one that was not model. The audience of women were provoked to laughter when their own faults and mistakes were held up to ridicule. So much time was taken up in trying to decide whether to spend "ten dollars upon a bell for the church or to buy a new carpet," that very little time was left for the regular lesson or to hear the returned missionary who had spent years in active work. Another member had not had time to look over her paper and stumbled and read in such an unintelligible way that some of the society took their departure. This of course was but a burlesque on the manner in which hundreds of missionary societies are conducted and shows the necessity of improvement along these lines. Miss Emma J. Hicks of Kentucky, gave an interestng talk on the Mountaineer. Many good things should be mentioned but lack of space will forbid.

Now that the Summer School of Missions has passed the experimental age there is before it a wonderful possibility for the future. From observation and experience we know of no place where one's best life can be kept more young and generous, where one's thoughts can be more sanely nourished, where one's social opportunities are nobler, than at one of these summer rendezvous of Christian thinkers and workers without in the least detracting from denominational loyalty or in the least abating one's love for other branches of the church. A splendid opportunity is given for the study and information—sadly needed by the women of our church—it also gives the strong and sympathetic touch of loving women "to the things of others." As the conference progresses and comes to a close one feels sympathy and interest in every phase of the world's work and one is stirred by the large practical problems that invade the church and which she must meet by greater devotion and more intelligent service. As followers of Christ his people are summoned to make war upon the utterly un-Christian systems and to introduce a new order "which will make all things new" and to co-operate with each other "as workers together with God" in bringing in the Kingdom where Christ alone is the Glory and the Head.

MRS. W. C. HUTCHISON.

FORM OF BEQUEST.

I do give and bequeath the sum of ——— dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

The Touched Hands.

My hands were filled with many things
That I did precious hold,
As any treasure of a king's—
Silver or gems or gold.
The Master came and *touched* my hands.
(The scars were in His Own)
And at His feet my treasures sweet
Fell shattered, one by one.
"I must have empty hands," said He,
"Wherewith to work my works thro thee."

My hands were stained with marks of toil
Defiled with dust and earth
And I my work did ofttimes soil,
And render little worth.
The Master came and *touched* my hands
(And crimson were his own).
But when, amazed, on mine I gazed,
Lo! every stain was gone
"I must have cleansed hands," said He
"Wherewith to work my works thro thee."

My hands were growing feverish
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and *touched* my hands,
(With healing in His own)
And calm and still to do His will
They grew—the fever gone.
"I must have quiet hands," said He,
"Wherewith to work My works for Me."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His but mine.
The Master came and *touched* my hands,
(And might was in His own!)
But mine since then have powerless been,
Save His are laid thereon.
"And it was only thus," said He,
"That I can work my works thro thee."

—Selected.

A Thank-offering Message.

A Contrast.

Two farmers lived side by side for years. Each owned one hundred acres of rich rolling land. Farmer A— gave every acre just as much cultivation as another, hence not one uncultivated spot could be found any year on his one hundred acre farm. A rich harvest was regularly gleaned and his several granaries were full to overflowing with golden grain.

Farmer B— put forth all his effort and seed sowing on a ten acre field, which each year yielded a harvest, one hundred fold. In his joy over the fruitful ten acres, he neglected the ninety acres, and they were left untilled and hence unfruitful: their substance went to waste without any benefit to the farmer or the world.

Seriously:—Are not the missionary societies of to-day in their Thank-offering work very similar to these two farmers? Some societies, through prayerful persistent effort and seed-sowing. cultivate every "acre of ground" in their congregations and they carefully see that the giving of Thank-offerings to the Lord's cause is not done by one-tenth of the members but by the entire ten tenths. Hence when the fall "Ingathering Day" comes, there is found at least one in every home to respond to the command of the Lord. *Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him, or her, bring it, an offering—gold and silver.—Ex. 35:5.*

But alas! many societies are like Farmer B—! They are perfectly satisfied if one tenth of the congregation bring liberal offerings to the "Ingathering," and glory over the rich (?) harvest, while neglecting the nine tenths, who never bring a Thank-offering to the Lord, or join in the "Harvest Song." *What shall I render unto the Lord for all his benefits toward me?—Psalm 116:12.*

Societies!—Don't be satisfied with receiving goodly gifts from the few, and feel that because your offerings count up a goodly sum, that your work is well done, for the Lord has recorded against you—*It is not well done.*

Presbyterial Officers! Do not be satisfied with a few of your societies giving the large proportion of your Presbyterial Thank-offering, while the majority of societies are making no advancement in giving and others are falling away below the average.

Make it your rule to see that the "ninety acres" are brought up to the high standard of the "ten acre" lot. Then there will be rejoicing all along the line, in heaven and in earth, over the full $100,-000 Silver Anniversary Offering being poured into the Lord's treasury at the "Ingathering" in the fall of 1907.

Thank-offering Incidents

Taken From a Letter of Miss Kate A. Hill, Sangla, Punjab, India.

"I write to tell you a little incident that may be of use to you in some of your messages. Sangla, where I am now located, is a new station. We have no church and but few Christians. All we have are from the low caste and are the village "sweepers." Not a woman or a man can read. The plague has been among them for two or three weeks but many have recovered. One woman had gone to visit in her old village and while away her eldest daughter took the plague. The only other girl at home is blind from small-pox. The neighbors were kind and God heard our prayers and the girl's life was spared which greatly rejoiced the mother.

Our Sabbath evening services are held in an open yard around which the village houses are built. The oxen, cattle and buffaloes are tied to one side to make room for the congregation. The Punjabi beds or cots are placed for seats: one in front for Rev. Caldwell, and one at the side for the lady missionaries. The men are seated on the ground in front of Mr. Caldwell and the women near our cot. All are very poor and work hard to earn their daily bread. These poor "sweepers" are but little better than the slaves of the farmers. It is nearly always nine o'clock before their evening meal is over and they are ready for service. We take our lantern to light the place and often the village dogs gather in the shadows and try to drive us away by their furious barking. On this Sabbath evening we had a nice service. A woman had died of plague a few hours before and there was an unusual quietness and solemnity in the meeting. At the close when the offering was being taken, Raburati, mother of the girl who had been restored from the plague, quietly dropped a piece of silver. It was eight annas—*sixteen cents*—and it was her *first Thank-offering.* Not a word had been said to her, nor in the sermon, to prompt the gift, but it came as a real heart gift to her Master who had been so kind to her. No words can express all this meant to us. This is a new station and in these days we are harvesting "first fruits"—so a great note of praise came into my heart, that from among these lowly ones are some who out of the very fulness of their hearts are willing to give to their Lord a *Thank-offering.*

Sixteen cents! How little it seems, yet it represents at least two days labor. So, is it not a noble gift for a woman to give out of her poverty?

Last Sabbath night we had another Thank-offering. This time a larger one. One rupee—*thirty-three cents*! This one from a young man whose sister had recently recovered from plague. We will have others I am sure, but these are the beginnings, and surely God has blessings for us, when His people remember to render thanks unto Him."

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

STUDY TO SHOW THYSELF APPROVED UNTO GOD.

2 Timothy 2: 15.

STUDY THE BIBLE TO KNOW GOD'S WORD TO YOU
MISSIONS DO K FOR HIM.

Daniel 11: 32.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN
TO SPEND UPON MYSELF ALONE."

Secretary, Mrs N. L. Wallace, Glenosborne, Pa.

Our Special Work.

The Support of

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrence, Los Angeles, Cal.

Miss Christianita Totten, Henderson, North Carolina.

BIBLE READING ON THE TOPIC.

The islands are Christ's.—Psalm 72:1-10.
The inhabitants are His—Isaiah 11:11.
All rejoice in Him.—Psalm 97:1-12.
They shall glorify Him.—Isaiah 24:13-15.
They shall see His mercy.—Isaiah 41:1-9.
They shall worship Him.—Zephaniah 2:11.
They wait for His law—Isaiah 42:1-4.
He shall judge the isles.—Ezekiel 39:1-7.
They are His jewels.—Malachi 3:16, 17.

Topic Thoughts.

There are nearly forty references to the islands in the Old Testament, and a large proportion of these are prophetic, predicting a time to come when God shall bear rule over the islands, and when the inhabitants thereof shall sing praise and offer gifts to Him. It was many centuries after these hopeful intimations were uttered before a single island of the sea was given to God. Countless islands, known to-day were never dreamed of by those holy men of old, but the eye of the Spirit swept the whole circle in one comprehensive glance, and included Cuba and the South Sea Islands in the grand chorus of praise to be voiced presently by the island singers.—*Forward*

Read Matthew 28:20: Lo I am with you alway, even unto the end of the world.

This was Dr. John G. Paton's favorite text in time of peril, and he really felt the presence of God when the natives were determined to take his life.

Read Exodus 14:13: See the salvation of Jehovah which He will work for you to-day. In 1873 the "Day Spring," the mission ship of the New Hebrides, was wrecked on a coral reef. She was bought at an auction sale by a French slaving company which managed to get her off the reef, and intended to use her in the slave trade. This filled the missionaries and native converts with horror and alarm, for they knew that, deceived by the name, many simple natives would go on board, only to find, instead of the mission vessel, that they were entrapped for the most brutal, unjust and cruel purposes and that revenge for the wrong would perhaps be taken on the missionaries, as in the case of Bishop Patteson. What could be done? Nothing but cry to God, which all the friends of the mission did night and day, not without tears. The French slavers, anchoring their prize in the bay and greatly rejoicing, went on shore to celebrate the event. They drank and feasted and revelled. But that night a mighty storm arose. The old "Day Spring" was seen at daybreak again on the reef, with her back broken and forever unfit for service, either fair or foul.—*C. E. World.*

A Message to Young Women.

Exodus 14:15. "Speak . . . . that they go forward."

The high spiritual tone of the Topeka Convention reached a climax when in the closing hours an advance of one-third more in gifts was urged for the coming Anniversary Year.

By an oversight, the Young Women's Conference was appointed for the same hour as that of the Junior and Thank-Offering workers. For this reason a number of young women were unable to attend the conference. However, even a little company imbued with the spirit of prayer and inquiry made the meeting both helpful and inspiring. The fact was evident that the young women who are interested in mission work are naturally taking up the work along legitimate lines. Thus the importance of enlisting a larger number of young women in missions is evident to all. As the Junior work grows, the demand for leaders will increase, and these workers must be prepared in the congregational missionary circle.

The time of the conference was all too short to answer inquiries with regard to the three missionaries under the care of the department and discuss the proposed recommendation—that circles between the Young Women's and Junior Societies adopt a uniform name. The circles are requested to take this matter up, consider it carefully, and vote upon a name and report to the general Secretary for Young Women's Work before January 1st, 1908.

The secret of making this an aggressive year lies in one word, "activity." It opens up new sources of enjoyment and finds employment for all the faculties and powers of mind and heart. Do you say you are not fitted for certain duties? Have no talents? Would you allow any one else to say that? Fitness or unfitness is not an accident; it is a cultivated quality. It is bought with many years of faithful labor. We are not born great, but reach the stage by applied energy and unceasing zeal to develop the ability to do anything well.

Young women, unfold your hands! The labors of many, many overburdened, great-hearted souls in the Women's General Missionary Society call you to share in the divinely given duties among which is the missionary society, the Christian women's burden and the Master's gift. What will you do with it? Some one says every burden laid upon us is a compliment from God. The Father believes in those to whom He is entrusting burdens.

There is a beautiful legend which says that when God made the birds He made them without wings. Later He fashioned wings and laid them beside the birds. They took them up and bound them to their breasts, and for a long time carried them as burdens; finally the wings grew onto them, and they began to soar upwards towards heaven. Christians are now carrying their missionary work as a burden. When, Oh, when will we learn that this work was meant to be wings that would carry us upward into the presence of the Giver of all good, where we can learn the joy and blessedness of service. For there is true joy and solid comfort in sharing what we have with others.

Mrs. N. L. Wallace.
General Secretary Young Women's Work.

Dear Young Women:—Did you notice *the new motto* that our Secretary, Mrs. Wallace, has given us for this year? Can we not every one make it a personal motto and study the Bible and missions as we have never done.

This is an age of great mental activity; clubs and circles of all kinds meet to study history, language, poetry, science or current topics, thus strengthening the intellectual but neglecting the spiritual. However in our young women's missionary societies the two go together and the members receive an all round developement that fits them for the most effective service.

Mrs. Wallace has chosen our motto from the writings of Paul, a most active and successful missionary, and following her suggestion to study the Word and missions, we hope to give in our department (beginning with the January program) outline studies of Paul's letters to Timothy to be used in the devotional exercises of our societies. These together with the new text book, "Gloria Christi," which gives a most comprehensive view of the pratical workings of missions, will, we trust, give us a broader idea of the Bible and missions. And we will not have the feeling that is too common among Christians that when they give their time and money to missions they are simply "donating their missionary contribution to foster the romantic dreams of a few visionary people, rather than rendering unto God the things that are Gods" and doing God's work in God's own way.

"The time of reckoning cometh,
The King will call for His own,
If we be faithful or careless,
We reap as we have sown.

Dear Lord may thy commendation
Sweetly upon us fall,
Well done, well done My daughters
Ye have been faithful, all."

It was decided at the convention, held recently in Topeka, that our young women's societies should have a name, the societies to send their votes to the Secretary before January 1908. The Board then chooses a name from those sent. It is hoped that all will be interested and send names embodying high ideals which the societies will strive to attain.

Do not fail to read Mrs. Wallace's report in the July number of the Magazine and note the progress the young women made last year.

The Luxor missionary society, composed of ten young women was organized from the Young Women's Sewing Club in March 1906. When the change was made the girls took hold of the work immediately and sent ten dollars to the special work that month.

Our society meets twice a month, first and third Mondays. The first Monday we hold our regular missionary meeting followed by a business session. The third Monday is devoted to sewing. We have followed the regular topics given in the Magazine and have a different leader each month, she arranging the program, selecting the Scripture lesson, and Psalms, also those who are to prepare papers. At first we found it difficult to get the girls to take charge, and others to take part, but this has gradually worn off and the girls now look upon it as a duty.

Besides the regular officers we have a Superintendent who oversees the work and to whom the girls go for advice when in special need of it. We hold the meetings in the evenings in different homes. After our devotional exercises and program, the meeting is turned over to the president and business is transacted. Light refreshments are served and a social time enjoyed.

Mrs. ROBERT J. HUTTEN, Supt.
Detroit, Mich.

United Presbyterian Missionary Conference.

New Wilmington, Pa., Aug. 16-25.

The coming Missionary Conference, to be held in New Wilmington, Aug., 16—25th, gives promise of good success. The program includes the names of many of the best known ministers in our Church, among them being Rev. Joseph Kyle, D. D., Rev. J. K. McClurkin, D. D., Rev. W. R. Wilson, D. D., Rev. R. M. Russell, D. D. Rev. Charles F. Wishart, Rev. James Barr, D. D., Rev. E. L. Porter and Rev. Chas. R. Watson. Mrs. E. M. Hill, Miss Ina Law Robertson, Miss Annie Marion MacLean, and

Miss Anna A. Milligan are also to take parts of interest during the ten days. Mr. B. Carter Millikin of the Presbyterian Board of Foreign Missions is to be present and to conduct conferences in which valuable suggestions as to methods of mission study will be given. Mr. Millikin is one of the best fitted men for work of this kind, and his conferences are always interesting, as well as helpful.

This conference should have a great effect for good on the work of our Church. During the time of it the latest reports from the fields of our denomination are received, the plans for new work are discussed, the latest methods of work are both discussed and given practical exemplification, and men of power bring messages of inspiration to those in attendance. It should be practically a training school for work for the kingdom of Jesus Christ, and a storehouse of power that those who are present will draw from for the strengthening of their own lives.

The place and the fellowship are worthy of note. New Wilmington is a beautiful, quiet, restful town, nine miles north of New Castle, and sixty miles north of Pittsburg, Pa. There will be gathered there a large number of fellow Christians, who, meeting together, will have opportunity to learn more of the attractive characters of the followers of our Master. An entertainment for the social and physical natures of those who are to go is being planned for extensively.

It will be a pleasure for those who are making arrangements to receive your name as soon as possible as one who will attend. Information that may be desired can be secured by writing to Mr. Earl D. Miller, 921 Witherspoon Building, Philadelphia, Pa.

Special Railroad Fares: Conference Fee, $2.00; room and boarding, $8.00 to $20.00 for the ten-day period.

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A Call to Prayer.

The Prayer Circle organized a year ago at the Missionary Conference in New Wilmington, resolved to hold a Retreat for Prayer and Christian Fellowship in connection with the Missionary Conference of 1907.

To this Retreat are invited all those who desire to wait upon God in unhurried prayer.

No fixed program is prepared. Quiet conferences, prayer for world evangelization and the infilling of the Spirit, personal fellowship and Bible study, will occupy the sessions of this Retreat, Aug. 26 and 27—during the two days following the Missionary Conference.

Let us wait and see what God will do for us.

C. F. WISHART,
Secretary Prayer Circle.

Study for the Month.

SEPTEMBER—THE ISLANDS.

(Fourth Study From Christus Redemptor.)

Roll call. Temperance items.

1. Geographical study of Fiji, New Hebrides, and Melanesia.

2. Fiji—Sketch of James Calvert, missionary.

3. New Hebrides—Sketch of John G. Paton, missionary.

4. Melanesia—Sketch of John Coleridge Patteson.

5. The Kanaka labor traffic—its influence on the Christianization of the nations.

NOTE—Brief history of the people, well prepared papers and talks, will interest all who take part in these studies.

Important: Read and Respond at Once.

Grateful for the many favors of the past and your liberal response to every appeal. the managers of the Columbia Hospital again beg to remind their friends of an urgent and annually recurring need.

The number of patients is steadily increasing and the outlook for a busy winter reminds us that as faithful stewards we must make provision for a larger number than ever before.

There is one special need and a very urgent one that can largely be provided for by the good housewives throughout the church. We ask therefore that now when you are laying up in store the seasons fruits that you will kindly and generously remember the sick people in your own hospital, for whom it is very necessary to have the purest and most wholesome food and also a taste of "home cooking" in the form of jellies and fruits, so much appreciated by the sick.

A glass or two of jelly, or a jar of fruit never missed from your shelves, will mean for us an abundant supply for the hospital. Will the women of our Missionary and Aid Societies please take note that applications for barrels and glasses should be addressed to: Miss Lula M. Young, Matron, Columbia Hospital; Penn Ave. and West Street, Wilkinsburg, Pa.

By order of the Board,
Mrs. A. H. Trimble, Cor. Sec'y.

The above request should receive the most cordial and prompt attention by every society in a radius of 500 miles of Pittsburg. The appeal for a share of such delicacies as is found in most well provided households should be anticipated already, and only requiring some one person in each society to promptly arrange for the ingathering of the jellies and canned fruits. In some localities there may be a scarcity of fruit, yet it is possible always to make at least a glass of jelly.

There are two other institutions under the care of the Women's Association. We urge their claims also, both the Orphans' Home and Aged People's Home, are in need of a substantial and plentiful supply of canned goods.

Let there be at once a committee appointed in each congregation to collect jellies, sweet wines and canned goods, whether much or little can be given, *send something at once* to any one or all of the above institutions under care of the Women's Association and assist that much at least in the great work being done for helpless and dependant humanity.

Few of us can do a great deal; none of us but can do a little.

We would like to give some instances of the value and importance of these little things as they are used in the Homes and Hospitals of our Women's Association.—Eds.

Personal.

—Miss N. Belle Drake, M. D., recently returned from her mission in Egypt, is lying seriously ill in the Protestant Hospital at Columbus, O.

—Miss Margaret A. Bell, who expected to return to her mission field in August, will be detained for a season on account of the death of her father near Atlantic, Ia., a few days ago. She is much in need of rest after the care and grief of the sick room.

—Miss Lillian J. Piekin, of Atlantic, Ia., and Miss Fannie G. Bradford, of Monmouth, Ill., have been appointed as missionaries by the Women's Board. Miss Piekin will go to Egypt and Miss Bradford will join Miss Hannah McLean in the Sudan. They will sail for their respective fields in the early autumn. Misses Elizabeth McCahan and Henrietta Moore, who have been home on furlough the past year. will return to their respective fields this fall.

United Presbyterian.

Treasurer's Report from April 16 to July 1, 1907.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

Presbyterials	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments.	Senior Life Members'p	Home for Missionr'y Children	Women's Asso. Work			Junior Life Membership	Conting'nt Fund	TOTAL.
													Orph'n Home	Memorial Hospital	Home for Aged Peop			
Allegheny	333 00	125 00	70 00	27 00	106 00	11 00										40 00		712 00
Argyle	25 00	275 00	5 00			5 25												310 25
Beaver Valley	6 00	44 00																50 00
Boston	12 00																	12 00
Caledonia		5 00	5 00															10 00
Chicago	90 69	131 50	72 50	17 00	41 00	8 26	30 00	10 00					5 00					405 95
Concordia	25 00																	25 00
Conemaugh						8 80												8 80
Delaware	50 00		24 00	13 00	28 00													115 00
Detroit	18 00		3 00	1 00	3 00		5 00	7 00										37 00
Frankfort	15 00		18 00	3 00	17 00		3 00											56 00
Illinois Central	16 00		6 00		6 00													28 00
Keokuk		50 00		2 00	3 00	10 00												65 00
Kiskiminetas	13 00																	13 00
Lake	5 00		4 00			10 00												19 00
LeClaire		73 50																73 50
Los Angeles		45 50																45 50
Mansfield		7 50		4 00														11 50
Monmouth	25 00	177 00	79 50	15 00	5 00	16 00	3 00	5 00										325 50
Monongahela			a264 00										2 00	2 00	32 00			300 00
Muskingum	25 00	42 00	20 00		2 00													89 00
Omaha	57 00	117 20	38 00	16 00	16 00	11 00	10 00	4 00								10 00		279 20
Oregon		80 00																80 00
New Jersey	30 00		20 00															50 00
Oklahoma	5 00																	5 00
Puget Sound	10 00																	10 00
Spokane	11 00			5 00	5 00		5 00											26 00
Tennessee (Freedmen's Stations)	11 35		1 00	4 00	2 50													18 85
Westmoreland	40 00	40 00	10 00		5 00													95 00
Wheeling	61 00					2 40	15 00	15 00										93 40
Xenia	36 50		15 00															51 50
A Junior, Weiser, Idaho						2 25												2 25
Oakland, Cal									100 00									100 00
Stafford, Kan									46 25									46 25
St. Joseph, Mo									84 75									84 75
Canon City, Col									52 75									52 75
Second Tacoma									38 85									38 85
Long Beach, Cal									69 88									69 88
Freedmens stats'.proceeds dept.					82 00													82 00
A Friend		125 00																125 00
Conemaugh Y. P. C. U.		105 00																105 00
Santa Ana Cong		250 00																250 00
Mr. John A. Denham		187 50																187 50

Miss Jane K. Denham		137 50																137 50
Rosa T. Wilson	15 10																	15 10
A Friend	517 55																	517 55
Mrs. Eleanor S. Dysart											25 00							25 00
Rev. D. A. McClenahan												28 00						28 00
Interest		10 36															76 99	87 35
Fifth Chicago									88 80									88 80
First Altoona									1314 00									1314 00
Hutchinson, Kan									47 18									47 18
Dales Memorial									140 00									140 00
Latrobe, Pa									138 75									188 75
Brinton Ave., Braddock									55 50									55 50
Garfield B'lv'd, Chicago									72 19									72 19
Evanston, Ill									69 38									69 38
13th Pittsburg									86 00									86 00
Third Des Moines									50 00									50 00
Gladden, Pa									37 46									37 46
Burlington, Iowa									55 00									55 00
Knoxville, Pa										500 00								500 00
Fifth Chicago										9 86								9 86
Second Providence										4 62								4 62
Total	1453 19	1978 56	655 00	107 00	321 00	84 96	71 0	41 00	2546 24	514 48	25 00	28 00	7 00	2 00	32 00	50 00	76 99	7993 42

a For work among Italians, Pittsburg, Pa.
For Young Women's Special Work, $53.00.

Junior Life Members: Richard Herbertson Fowler, David W. McNaugher. Robert Scott McNaugher, Anna Géorgina Falkenstein, Marie Agnes Smith.

MRS. J. B. HILL, TREAS.,
5680 Bartlett St., Pittsburg, Pa.

THE BOOK-SHELF.

BOYS' CONGRESS OF MISSIONS, by Emma Emilie Kochler: price, fifty cents, net. The Westminster Press, Philadelphia, Pa.

It is not unsuitable that a Women's Missionary Magazine should find space in its columns for the notice of a book dealing specially with Christian work among boys. Many who read this periodical are mothers; many are teachers in week day or Sabbath-day school; all may, and should, have an interest in boys, and some influence for good over these stirring, often troublesome' often winning young creatures with their great possibilities. It is with readiness, then, that we call attention to the attractive volume under review.

On its opening page, there stands the following query: "Can this active. athletic, frank, irrepressible creature of fourteen or sixteen become interested in the great brotherhood of humanity; to use a church term, in 'missions?'" The answer enunciated and sustained in the rest of the book is that, under suitable guidance, young lads can be induced to give much thought and even labor to the tasks of aiding the unfortunate and of sending light to those in darkness. Emphasis is laid upon the wisdom of beginning early with these lads, so that they may be influenced for the right before the solidified habits of evil thinking and evil doing shall have been formed or begun. The imperative necessity for patience and tact is forcefully presented.

The Boys' Congress, of which this book gives the story, is an organization formed in 1898 in the State Street Mission in Chicago: and in a simple, entertaining, yet earnest way we are told of this society, its inception, discipline, occupations, methods and accomplishments. A number of practical suggestions could from this record be gleaned by those who desire to serve Christ by particular work among lads under the age of eighteen.

The prefatory lines taken from Dr. Babcock's verses, are indicative of the aim and hope held by all such laborers in Christ's field.

"O little bulb, uncouth,
Ragged and rusty brown,
Have you some dew of youth?
Have you a crimson gown?

Plant me and see
What I shall be,—
God's fine surprise
Before your eyes!"

M. H. W.

Board of Directors.

The Board held three meetings in June. On the 4th re-organization was affected and officers elected. President, Mrs. Annie R. Herron; 1st vice president, Miss E. D. Brown; 2nd vice president, Mrs. John A. Wilson; secretary recording, Mrs. Samuel Yourd; secretary statistical, Mrs. Mary W. Porter; treasurer, Mrs. J. B. Hill.

The corresponding secretaries of departments remain the same as last year with the exception of the railroad secretary. Miss Brown having declined the nomination, Mrs. Saumel Yourd was elected railroad secretary. Names and addresses of secretaries will be found in the Board Directory elsewhere in the Magazine. The division of the Thankoffering was the important item of business at this meeting. The parsonage department received $6,000; the Home and Indian, $3,000; Freedmens, $7,000; Foreign. $17.000; Literature, $500; Junior's Magazine, $500; Home for Missionary's Children, $179.

On June 5th an adjourned meeting was held at which much routine business was disposed of such as approving bills, adopting reports etc.

The Foreign secretary stated that several missionaries had arrived for their summer vacations. On motion decided that Miss Moore and Miss McCahon be returned to their work this autumn, and that the furlough of Miss Rose Wilson be extended until her physician thinks it safe for her to return. Miss Bradford, of Monmouth, was recommended for appointment to the Sudan. It was stated that wewill not need to consider the building of a ladies' house at Sialkot at present as other arrangements have been made which will make them comfortable for the present.

June 18th we had present at our opening hour Dr. Charles Watson, secretary of the foreign board, who led the devotions. The treasurer reported the receipts for the month to date $2,522.16; disbursements, $9,589.42. Foreign secretary stated that Miss Embleton had arrived in this country and was married to Mr. Banfield June 12th, 1907, at Monmouth, Ill.

It was decided to continue the missionaries in the San Francisco Churches until Jan. 1st 1908. Mrs. Veazey, of the Board of Managers of the Home at New Wilmington, Pa., tendered her resignation which was accepted with regret. Six hundred dollars was authorized disbursed from Ministerial Relief department. It was decided to build the Domestic Science Hall at Millers Ferry, Ala.. Judge Henderson having donated the land on which to build. The new barn on the farm at Prairie is under way.

A parsonage loan was granted to Winchester, Kan., also one to 3rd Spokane, Wash.

Mrs. SAMUEL YOURD.

KEEP IN MIND!

WHAT? Twenty-Fifth Anniversary of the Women's General Missionary Society.

WHEN? Second week of May, 1908.

WHERE? Pittsburg, Pa.

WANTED? A Silver Offering averaging not less than ten cents a week from every woman in the church.

HOW GIVEN? Through Thank-Offering boxes at the congregational "Ingatherings" held during the fall of 1907.

FOR WHAT PURPOSE? To help support the one hundred and nineteen missionaries, and seven departments of work under the care of the Society.

(Mrs.) MARY CLOKEY PORTER,
15 Marshall Ave., Allegheny, Pa

REV. and MRS. W. L. McCLENAHAN,
Alexandria, Egypt.

American Mission.